



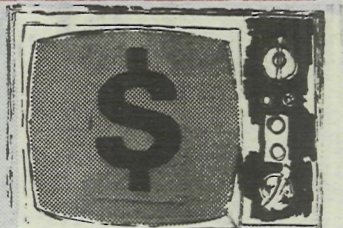
Cardinal says they haven't been given enough credit  
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# THE VOICE

The largest weekly newspaper in the Southeastern United States

Catholic Archdiocese of Miami

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## PAPAL MESSAGE, FIREWORKS

# 40,000 Catholics in the Orange Bowl

## 25th Ann'y celebration to be Dec. 9

Over 40,000 Catholics from South Florida are expected to gather on Friday night, December 9, in Miami's Orange Bowl for a celebration of the 25th anniversary of the Archdiocese of Miami.

Archbishop Edward A. McCarthy in calling for the gathering emphasized that "the Catholic Church in South Florida has much to thank God for during these past twenty-five years and much to ask of the Lord in the years to come.

"I invite our Catholic people of South Florida to come to the Orange Bowl on December 9th and pray for God's continued blessings on our beloved Church."

Father Robert Lynch, rector of St. John Vianney College Seminary and general chairman of the event just four weeks away outlined the plans for the evening:

A special filmed message from Pope John Paul II to the Catholic people of the Archdiocese will be shown at 7:30 p.m. The papal greeting will be followed by a procession of priests, deacons, lay ministers of the Eucharist, religious men and women, and hundreds of high school youth who will take part in the Mass which will begin promptly at eight.

At the conclusion of the Mass, to heighten the joyous and festive mood of the evening, a fireworks display will be presented.



Students of Hope

Students of Hope Rural School in Indiantown crowd around the school's director Sr. Carol Putnam to snatch a look at a newly arrived copy of Life Magazine in which the school was featured. The K-4 school has received national attention for its education of migrant children. See story on pages 12-13. (Voice photo by Prent Browning).

"Well over 100 people are presently assisting a coordinating committee in the planning and execution of this special event," Father Lynch said.

"We are asking our parishes to send special representatives who will carry

banners representing each parish and facility in the Archdiocese. While the celebration of Mass is the central element of our evening of prayer and thanksgiving, attention will be drawn through the procession of people and

institutions to the unique accomplishments of this vibrant Church."

The theme for the celebration is

Continued on page 11

## FIRST IN HISTORY

# Pope to preach before Lutherans

VATICAN CITY (NC) — Pope John Paul II, in a major ecumenical gesture, will preach a sermon in a Lutheran church in Rome, Dec. 11, the first time in history such an event has occurred.

Rev. Christopher Meyer, dean of Rome's Evangelical Lutheran Church, said that the Pope will assist at a service for the third Sunday of Advent in his church and will deliver a homily.

On the same day the announcement

was made, the Pope issued a letter urging further dialogue and search for the truth about Martin Luther and the Catholic Church, without taking sides.

"ACCURATE HISTORICAL work" and a "dialogue of faith" are vital to understand Martin Luther and attain Christian unity, Pope John Paul II said in a letter to Cardinal Johannes Willebrands, head of the Secretariat for Christian Unity.

The letter, dated Oct. 31, the anniversary of the date in 1517 when Martin Luther nailed his famed 95 theses to the castle church in Wittenberg, was released by the Vatican this week to commemorate the 500th anniversary of Luther's birth, Nov. 10.

In the letter, written in German, the pope noted the on-going dialogue between Catholics and Lutherans and said that "it is important to continue accurate historical work." Such work, he

said, does not take sides and is "motivated only by the search for truth."

The pope also said that such research "must go on equal footing with the dialogue of faith that, at present, we undertake to search for unity."

Luther, an Augustinian priest, set off a chain of events leading to the Protestant Reformation when he nailed his 95

Continued on page 6

# Let families leave, Andropov urged

LAFAYETTE, Ind. (NC)—Bishop George Fulcher of Lafayette appealed to Soviet President Yuri Andropov to avoid nuclear war by permitting Russians to leave the U.S.S.R. and join their families.

"The American bishops have faced the horror of nuclear war and have come to the conclusion that every effort must be made not to use nuclear force," said Bishop Fulcher in letter to Andropov.

"We feel that this message of peace would have greater impact upon the American community and the citizens of the world were you to reinforce our goal of avoiding nuclear war at any cost by demonstrating your concern for individuals who have been denied the opportunity to rejoin their families," he continued.

**BISHOP FULCHER** was a member of the committee which drafted the U.S. bishop's pastoral on war and peace.

The bishop named three Moscow families in the letter that he said "want to be reunited with their loved ones in Israel and America."

The families are:

- Irina McClellan, a Russian citizen who has been kept from emigrating with her daughter Lena to the United States, where her husband Woodford McClellan is a professor at the University of Virginia, Charlottesville;

- Vladimir Prestin, his wife and son who have attempted to leave Russia since 1969 to join family members in Israel; and

- Alexander and Rose Ioffi and their two children who have been denied reunification with their family in Israel since 1974.

"Theirs is the longest case of separation of an American spouse from a Russian mate," the bishop



**COMPOSER MEETS POPE**—American composer-conductor Leonard Bernstein receives a gift from Pope John Paul II during a Vatican audience. Bernstein conducted a private concert in the Vatican's Sala Regia for bishops participating in the World Synod of Bishops. (NC photo from UPI)

said, referring to the McClellans. The West Lafayette rights committee has been petitioning the Soviet leaders on behalf of the McClellans since 1977, he said.

The bishop wrote the letter as part of Greater Lafayette's Human Rights Week, Oct. 21-30, when area citizens were urged to sign petitions for the families' reunification.

"We respectfully suggest that your providing visas for our three families will be most meaningful in helping us live in a world sharing brotherhood and peace," he said.

## News at a Glance

### Soviet Lutherans allowed to meet

GENEVA, Switzerland (RNS)—For the first time in 50 years, German-speaking Lutherans scattered throughout the Soviet Union were allowed to meet recently. The occasion was a two-day celebration of Martin Luther's 500th birthday anniversary in the Latvian city of Riga. According to the Lutheran World Federation, the October celebration was the first time since the pre-Hitler days that the Soviet Lutheran leaders met with an LWF delegation. World Lutheran officials said they hoped that the contacts would continue.

### Ex-Mormon to run for president

WASHINGTON (RNS)—Sonia Johnson, the excommunicated Mormon feminist, open her 1984 presidential campaign as the candidate of the Citizens Party by denouncing what she called the "rapist" mentality of men. She says the answer is to bring weapons under the control of women. "On my first days as president, I would announce a national emergency plan to eradicate the conquistador mentality from our culture," she said. Ms. Johnson, a 48-year old divorcee with four children, was excommunicated by the Mormon Church in 1979 for supporting the Equal rights Amendment, which was opposed by the church.

### Zimbabwe boycotts memorial

WASHINGTON (NC)—The United States has criticized Zimbabwe's boycott of a memorial service for Beirut bombing victims conducted at the papal pronuncio's residence in harare, Zimbabwe, U.S. officials said. "We find it difficult to understand the decision to boycott a memorial service commemorating those who were murdered by terrorist bombing while serving with an international peacekeeping force," a State Department spokesman said. The memorial service for the nearly 300 U.S. and French servicemen killed in the Beirut blasts took place Oct. 26 at the residence of Archbishop Francesco Colasuonno, pronuncio to Zimbabwe.

### Pro football founder dies

CHICAGO (NC)—A Mass of Christian Burial was offered for George S. Halas, owner of the Chicago Bears and one of the founders of pro football, Nov. 3 at St. Ita Church. Halas, 88, died on Oct. 31 from heart disease and liver ailments.

### Army captain guilty of massacre

BOGOTA, Colombia (NC)—A Catholic priest has accused an army captain of directing a terror campaign in which 22 people, including women and children, were murdered in remote areas of northwest Colombia. "Capt. Jorge Valbuena is the director of the plan," said Father Jorge Mira, a parish priest in the town of Segovia, in an interview with El Tiempo newspaper of Bogota.

### Add anti-abortion Clause to ERA?

WASHINGTON (NC)—A controversial proposal to add an anti-abortion sentence to the Equal Rights Amendment has been endorsed by the U.S. Catholic Conference, public policy arm of the U.S. bishops. Msgr. Daniel Hoye, USCC general secretary, urged members of Congress in a Nov. 8 letter to support the additional sentence, which reads, "Nothing in (the ERA) shall be construed to grant or secure any right relating to abortion or the funding therefore."

### Fate of bp's. sec. unknown

PRETORIA, South Africa (NC)—The Southern African Catholic Bishops' Conference said it has failed to determine the fate of Father Smagaliso Mkhathshwa, the bishops' conference secretary, who disappeared under police detention Oct. 30. Local government officials refused to meet with a bishop investigating the case, the bishops said in a statement released Nov. 8 through the London-based Catholic Institute for International Relations.

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## Cdl. Pironio praises religious life

VATICAN CITY (NC)—While members of the world Synod of Bishops practically ignored the role of consecrated life in discussing the church's ministry of reconciliation, Cardinal Eduardo Pironio, head of the Vatican's Congregation for Religious and Secular Institutes, made up for it in a strongly worded defense of Religious at the synod.

Only a brief summary of the cardinal's talk was released when he delivered it Oct. 15, but NC News obtained the full text in November, after the synod had ended.

"I NOTE THAT in this synod—both in the general discussion and in groups—almost nothing has been said on religious life or rather consecrated life (so that secular institutes can be included)," Cardinal Pironio told the synod.

Speaking after a series of reports to the general assembly from the small group discussions that had been the major work of the synod for the previous week, Cardinal Pironio said that only two groups had discussed religious life.

One, an English-speaking group headed by Archbishop Derek Worlock of Liverpool, England, examined "the virtues and defects" of religious life "in a rather positive light," he said.

HE SAID that the other, however, the synod's Spanish-Portuguese language group moderated by Cardinal Eugenio de Araujo Sales of Rio de Janeiro, Brazil, gave "only negative mention of 'the behavior of many

Religious," especially as regards the 'people's church.'"

"I wonder," Cardinal Pironio commented, "whether this word 'many' means the majority of Religious (which I do not believe)."

He added that "nothing, however, is said of all the other Religious (the majority) who in silence, daily fidelity, joy and hope are an example and testimony of the reconciling church."

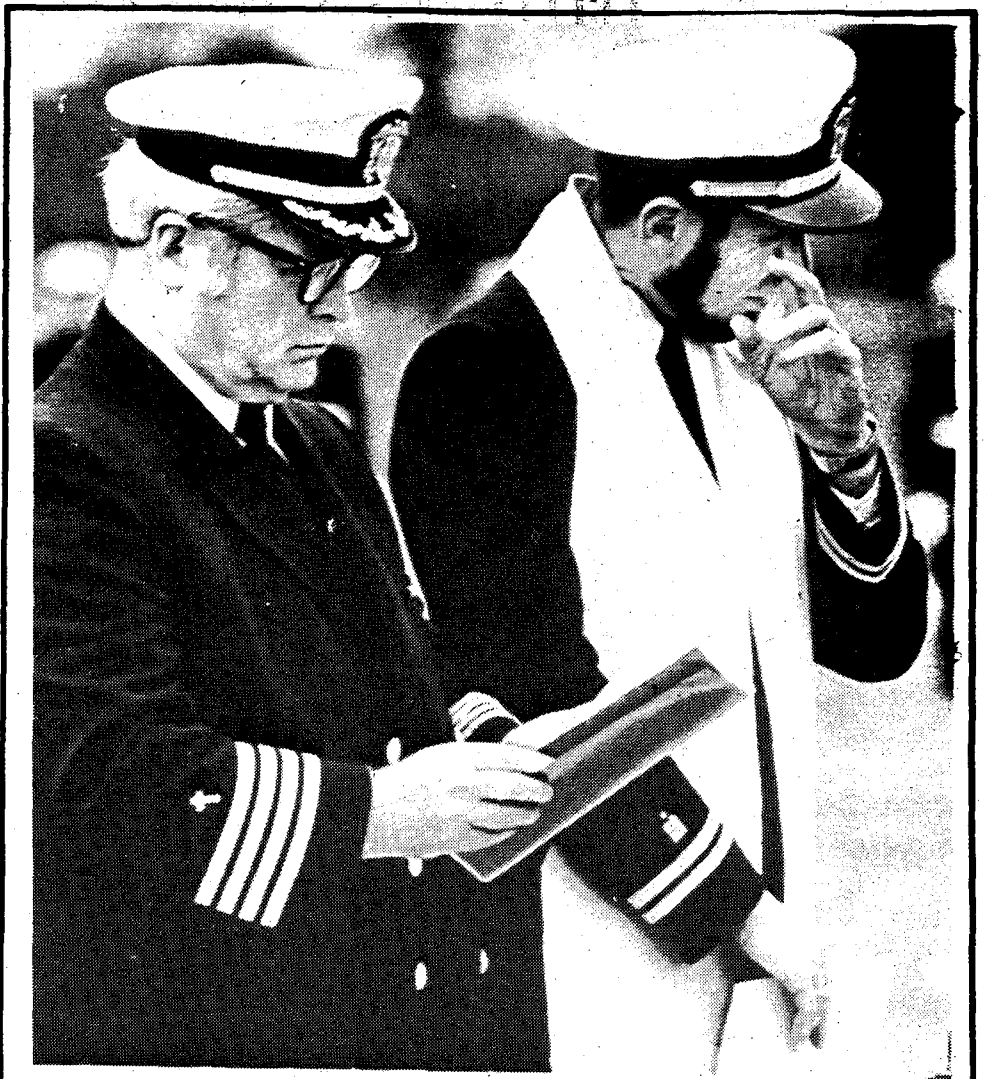
Further defending Religious, Cardinal Pironio asked, "Are Religious the sole cause of division in the church?"

Responding to his own question, he said, "Consecrated life is the outstanding and excellent testimony of the love of the Father of mercies, of the paschal mystery, of Christ, who reconciles us with the Father and new life 'according to the Spirit.'"

IN THE CONSECRATED Life, he said "the 'alliance of love' between the Father and mankind is manifested in a special way, and the world is offered a concrete example of the 'new creation' or 'new pasch.' It reveals reconciliation and calls to penance and conversion."

Cardinal Pironio also stressed the role of Religious in the reconciling mission of the church Oct. 25 in his report to the synod on the work of his congregation. Like his earlier intervention, his full report was not released at the time but was later obtained by NC News.

"Religious reconciled to God have a share in the ministry of reconciliation through their apostolic efforts in com-



MARINES REMEMBERED — At Camp Elmore in Norfolk, Va., Fr. (Capt.) Lawrence F. Keefe, (left) Navy Chaplain from Boston and Rabbi (Lt.) A. I. Slomovitz participate in a memorial service for the hundreds of marines killed in the Oct. 23 terrorist attack in Beirut. (NC photo from UPI)

munion with the church," said Cardinal Pironio. "Religious of the contemplative life share in it by offering up an excellent sacrifice of praise to God."

IN HIS REPORT, Cardinal Pironio

highlighted not only the place of men and women Religious in the church, but also the place of members of secular institutes, groups of men and women who profess vows of poverty, chastity and obedience but do not do so publicly as vowed Religious do.

## 'Remain faithful' Mother Teresa urges bishops

CHICAGO (NC)—Mother Teresa of Calcutta has asked U.S. bishops to help Religious "love, obey and remain faithful to the church and the Vicar of Christ," in a letter released through the Institute on Religious Life.

THE LETTER was "more or less" timed for release with similar letters by members of the institute urging U.S. bishops to share Pope John Paul II's concern for religious communities in the United States, said Benedictine Father James Downey, coordinator of the institute's national office.

The reaction of Religious and the public to the pope's letter to the bishops caused Mother Teresa "great concern," Father Downey said. Last June the pope named Archbishop John R. Quinn of San Francisco to head a special commission to help bishop work with Religious. Some Religious complained that the action seemed to

be a "witch hunt" and would mean a new Vatican effort to impose stricter more uniform rules on them.

The institute said the pope's call for the U.S. bishops to work with religious communities was "enormously comforting," and it promised to support the bishops.

IN AN OCT. 21 open letter to U.S. bishops signed by 121 major superiors of religious orders, the institute expressed gratitude to Pope John Paul for his letter and for the document on the essential elements of religious life which accompanied it.

In the letter Mother Teresa asked the bishops "to help our religious sisters in the United States of America to turn to our Holy Father with childlike confidence and love."

Father Downey said, "When we heard she was going to write the letter

we offered to publicize it for her."

Mother Teresa's Congregation of the Missionaries of Charity has 14 houses in the United States. Worldwide more than 2,000 Missionaries of Charity live in 254 houses and work among the destitute and dying.

"There has been much disturbance in the religious life of sisters, all due to misguided advice and zeal," Mother Teresa wrote.

"LIKE IN many lay women," she said, "so also in our Religious, the ambition to be equal to men in all things, even in the priesthood, has taken away that peace and joy of being one with Jesus and his church."

Mother Teresa also asked the bishops to "give us holy priests to teach us how to be and grow in holiness" and for their prayers.

The letter of support from the in-

stitute said the superiors would give the bishops their "cooperation, resources and prayers."

"We express our joy and gratitude to the Holy Father for this timely and beautiful manifestation of his abiding solicitude for religious and their indispensable role in the church," the letter said.

"To faithful Religious, such a warm message from their highest superior is enormously comforting," they wrote.

THE CHICAGO-BASED Institute on Religious Life is a national organization of 25,000 priests, Religious and lay people established in 1974. Its stated goal is to "find solutions to the problems confronting religious communities in accordance with the authentic teaching of the church," to promote religious life and encourage vocations.

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# 'Crisis' among priests

## Cardinal cites 'improper dress, overfamiliarity with women' as symptoms of lost priestly identity, attacks 'abuses'

VATICAN CITY (NC)—Priests who do not dress or act like priests, are too familiar with women, or are careless about the liturgy are showing symptoms of a crisis in their priestly identity, says Cardinal Silvio Oddi, head of the Vatican's Congregation for the Clergy.

The cardinal, who is the Vatican's chief overseer of catechetics as well as priestly life and ministry, also sees major problems for the church today in religious education that avoids teaching children "the reality of sin" and in theological thinking that "greatly extenuates or even does away with personal responsibility" for sin.

Cardinal Oddi expressed his views in a report to the world Synod of Bishops Oct. 21. A brief summary was released by the Vatican at the time, but the full Latin speech to the assembled bishops, obtained later by NC News, revealed his views in far greater detail than the summary.

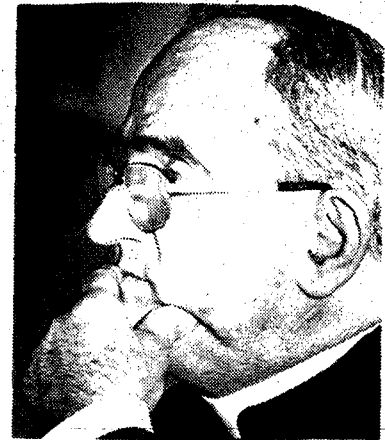
**THE FULL SPEECH** contains sharp attacks on the lifestyles of some priests, on some currents of theological thinking today and on certain "gravely erroneous" theories and practices in religious education.

It also contains a plea, for the church to find ways to channel the energies of small Christian communities and draw them into deeper involvement in the church's institutional life.

Calling "priestly identity" the key question facing the Catholic clergy today, Cardinal Oddi said the problem has its origins in "defective training in seminaries" and in theological writings that go against church teaching.

Continuing questioning of priestly celibacy also harms the morale of

**Speaking of 'a certain habit of mind adverse to ecclesiastical discipline' among priests, Cardinal Oddi said this shows itself in 'liturgical abuses, a manner of dressing and behaving nearer to that of the laity and over familiarity with women, attendance at inappropriate shows and other things of this kind.'**



Cardinal Silvio Oddi

priests, hinders the development of vocations to the priesthood and leads people to have less "trust and esteem" for priests, he said.

**SPEAKING** of "a certain habit of mind adverse to ecclesiastical discipline" among priests, Cardinal Oddi said that this shows itself in "liturgical abuses, a manner of dressing and behaving nearer to that of the laity and over familiarity with women, attendance at inappropriate shows and other things of this kind."

Speaking about priests' councils and pastoral councils, also governed by his congregation, Cardinal Oddi praised the development of priests' councils in general but complained that in some dioceses they have not yet been set up or exist "only in name."

He said many grassroots renewal movements that have emerged in the church in recent decades have "much good will in them" but often "lack both a clear ecclesiology and vital link with the parish community or diocesan community."

He suggested that ways should be found to incorporate such movements into the structure of parish and diocesan pastoral councils as one means of integrating them more fully into the general life of the church.

**ADDRESSING** the question of catechetics, Cardinal Oddi said there are a number of "fundamental deficiencies" in the current state of religious education.

One problem, he said, is a lack of "proper agreement" in some places on the relationship between "the magisterium (teaching office) of bishops" and the role of "catechetical experts."

One major problem, he said, is that "the reality of sin has been obscured" in some catechetical approaches in use today. He attributed this to "the perverse influence" of theological or anthropological views, "quite widespread today," in which the idea of personal responsibility is watered down or eliminated.

Ignoring or obscuring the reality of sin is "a perilous tendency in children's catechesis," the cardinal said.

"It is wholly necessary for the reality

of sin to be placed in a clear light, for inordinate love of self, from which sin fundamentally proceeds, is found at various levels at any human age," Cardinal Oddi commented.

"**WE MUST** say that the opinion of those who consider that the reality of sin can harm development and psychological balance of children, in whatever way it is put to them, is gravely erroneous," he added.

"We can and ought to discuss better ways of putting the reality of sin to children, but we may in no way bring the necessity of fulfilling this duty into question."

Regarding the church norm of administering first confession before first Communion, a source of controversy in the United States in the past decade, Cardinal Oddi said that "the abuse (of the norm) has not ceased in some dioceses and countries."

"Transgression of that norm does grave harm to the right formation of the children's consciences" and involves the "danger that they will arrive at adulthood with deformed consciences or even lose the sense of sin," he said.

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# Vatican to issue sex ed guidelines

VATICAN CITY (NC)—The Vatican plans to issue guidelines soon on sex education and on what it means to be a Catholic school.

"Educational Guidance on Human Love" and "The Religious Dimension of Education in the Catholic School" are among documents being prepared for Catholic educators by the Vatican's Congregation for Catholic Education, said Cardinal William Baum, prefect of that congregation, in a report to the world Synod of Bishops. Although he delivered the report in October, the full text was not made available until after the synod ended.

"FOR A LONG TIME the congregation has been receiving requests for advice, and also protests, on the delicate problem of sexual education in Catholic schools," the American-born cardinal said.

He said his congregation was about to issue its guidelines on the topic "after long and well considered consultations."

"The document will be of a pedagogical and pastoral character. Pastors will be asked to make use of it as a means of reflection for those responsible for the education of youth," Cardinal Baum said.

Sources at the Congregation for Catholic Education indicated that the sex education guidelines will be available at the end of December.

The guidelines on Catholic schools will define "Catholic" in the full meaning of the term as it applies to Catholic schools, Cardinal Baum told

the synod. "The aim is to contribute to improving the quality of proper Christian education in institutes which honor themselves with the name 'Catholic,'" he said.

"ACCOUNT WILL be taken of the duty not to violate the rights of the consciences of non-Catholic pupils, whom parents send to Catholic schools by reason of the prestige which they enjoy," he added.

Cardinal Baum also reported on other concerns of his congregation, including education in seminaries.

Reflecting the contemporary world for which seminarians are being trained, he said, the congregation is preparing an instruction on "training of future priests in cultural and pastoral problems connected with the social communications media."

he also noted that seminaries must prepare future priests for the family apostolate and for their role as confessors.

In his report Cardinal Baum stressed the need to support Catholic schools. "The congregation is aware that a certain hostility toward the Catholic schools exists on the part of some Catholics," he said.

"Even certain persons who were consecrated to the educational mission have abandoned that mission and sought other fields of labor," he added.



**PEACE TIES**—Justine Merritt, 59, a grandmother from Denver, Col., displays some of the pieces of a ribbon she hopes to tie around the Pentagon on the anniversary of the Hiroshima bombing next August. Thousands around the country are joining the effort by making 18-by-36-inch sections decorated with names or drawings of what the makers "could not bear to lose in a nuclear war. (NC photo).

Father Bruce Ritter



## GOD'S MERCY

I am sadder than usual. It has not been a good week. Monday I buried one of my kids. His name was Danny and I loved him a lot.

And there were bunches of girls in deep trouble in the Center: Lisa, 14, kidnapped by a pimp in Baltimore and sold to another pimp in New York, was being returned to a foster home. She didn't feel wanted there but she had no other place to go. Maryann, 19, and both happy and scared, was about to get on a plane to Los Angeles and her mother whom she hadn't seen for three years. Julie is 17 and too scared of her pimp to talk much. There's no way she wants to go back on the street, or, right now, even outside. I mean she's that scared.

And then I got this anguished letter from a woman that bothered me a lot. I've read it a dozen times. If you don't mind, since some of you may feel the same way, I'll quote from it:

Dear Father Ritter,

I promised myself that if another letter arrived from your House to my house, I would take the time to write a letter. So, here it is. I have taken the time in the past to read all of your letters. All that I ask is that you take the time to read my one letter. I would like you to know "where I'm coming from."

I am the mother of ten children, ages 8 to 25. We have eight boys and two girls. My husband and I are teachers. Through the years I worked to help pay the bills. However, I either subbed or did part-time teaching. For many years I taught reading from 9 to 12. I was able to be home when the children were sick, go to their plays and games, etc. and was always home when they came home from school. We sent our first five children to Catholic elementary and high schools. Out of that number, we have one who continues to pray and go to Mass.

The next two had eight years of Catholic elementary school. One of them, our 16 year old daughter, is currently in complete rebellion. She is the kind of child you talk about in your letters. She is on pot, alcohol, contraceptive pills, and is totally disobedient.

Do I sound bitter and fed-up? You bet. My marriage is in ruins, my mental health is in jeopardy, and my Faith is held together by a string. I am not alone. The city, suburbs, and even this lovely country, is alive with abused parents.

I am sure you are doing much good work. I'm sure you've been told how great you are. We were sending you money long before you became so famous and vocal.

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

However, your words annoy and bring to tears those of us who still read your letters. Let me just quote a few from this most recent letter.

"Never mind that you never knew your own father, that he was never there for you." Really? You want to bet on that? How many fathers have you seen who are reduced constantly to tears by rebellious children? Open your eyes and give men like my husband equal treatment. You've been blinded and deafened by the lies of many of these youth.

"His major experience in life is to have been an exploited sex object..." Why Father? Oh, you believe his story. Well, if our daughter comes, please don't believe her story. She destroys with her tongue. At 14, truth became an alien concept.

I do not contribute to your home, so please remove my name from your list. I find your mail too upsetting. We give to the poor in our parish. Pray for me, and my husband, and our kids. I will pray for you.

What can I say? Nothing that will bring this anguished mother or father any comfort. The prodigal son delighted his father because he returned home repentant. Magdalene was forgiven because she loved much and repented and the Lord rejoiced. But if the prodigal does not return? The Magdalene not repent? What then, except to mourn them—and forgive them.

Let me tell you an allegory:

The world's greatest sinner was to appear before the throne of God for judgment. He was an unspeakably vile sinner. No greater sinner had existed or would exist in the history of the world: No man was ever more alienated from God, no man more deserving of divine repudiation. His vileness was such that the angels standing before the throne of God fled in fear before the face of this sinner. As the man approached to be judged, the very stars in the heavens fell and the sun and the moon trembled in their orbits, planets exploded in horror and the mighty cherubim standing before the throne hid their faces. The man did not slink into the presence of God; he did not crawl up to the throne of justice. He strode through the courts of heaven unafraid, his head held high, and looked God right in the eye. God looked back at him and said in a terrible voice, "Do you have anything to say before I condemn you?" The sinner lifted his head higher and looked right back at God and said, "I appeal."

The seraphim and cherubim were startled and cowered at this insult to God and stood forth to defend God's honor. The archangels angered. Even God seemed somewhat surprised. His face darkened, and God said, "To whom do you appeal?" To what do you appeal?" and the man said, "I appeal from Your Justice to Your Mercy."

We may not be the world's greatest sinners, and surely we hope the heavens will not tremble when we stand before the throne of judgment and see God. But I think our

prayer will be the same. I think we will appeal, all of us, from God's Justice to His Mercy. I think we will all say then as we have said all our lives, Lord, have mercy on us.

Blessed are the merciful, Jesus said, for they shall obtain mercy. Sometimes our minds reel and sometimes we don't want to understand because we are afraid. And sometimes we ask dumb questions of God, like saying, Jesus, what did you really mean when you said that? Jesus said, well the answer is simple. If you are pure of heart, you will understand. Blessed are the pure of heart, for you will see God. And if we continue to pursue the Lord with dumb questions, we say, Well, God, we really still don't understand: When did we see You, so that we can tell if we are pure of heart? And Jesus will tell us: You will see Me when you are merciful. When you feed the least of My brethren when they are hungry, and you clothe the least of My brethren when they are naked and shelter the least of My brethren when they are homeless, and when we forgive our children for their sins against us. I mean, if God commands us to forgive our enemies, why surely, too, our children...

And still unwilling, we might argue with God and say: God, what comes first, a merciful heart, or a pure heart? And Jesus will say: Mercy. Before understanding, before sacrifice, before justice, that very simple, elemental gift of ourselves in love to those who need us, through an act of mercy. Blessed are the merciful, Jesus said, they can appeal from My Justice.

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# Pope to Latin bishops: Fight injustice but stay above partisan politics

VATICAN CITY (NC)—Pope John Paul II told a group of Guatemalan bishops Nov. 5 that they should continue to work actively for peace and justice but warned that the church's work must never be mixed with subversion.

The pope, meeting with 14 Guatemalan bishops who were making their official five-year visits to Rome, said that defending human dignity and speaking out against civil rights abuses was an essential part of the church's mission.

HE URGED THE bishops to promote justice and the common good, "above all for the poorest people."

He also recalled difficulties encountered by the Guatemalan church during several years of political violence. Some pastors, he said, have had to leave their respective communities.

He referred to the "long list of priests and members of religious families who, in their witness to faith

and service to the people, have paid with blood and with detention a grave and unjustified tribute to violence."

Pope John Paul repeated the distinction he made during his March 1983 trip to Guatemala, telling the bishops never to "confuse authentic evangelization with subversion."

The pope said that in promoting justice in Guatemala the church has to confront "persistent structures of social injustice." But he added that the church should keep itself "above the confrontations of political groups and parties."

"THE CHURCH'S choice of non-violence does not signify passivity, nor silent complicity with sin, injustice and suffering" but represents "an active commitment to justice and peace," the pope said.

He urged the bishops to be aware of "threats to family stability" in Guatemala. Among these, he said, were cohabitation of unmarried couples, a rising divorce rate and in-

creasing pressures for sterilization of women.

Pope John Paul also stressed the need for more religious education in Guatemala and made note of the work of lay people there to help off-

set the country's continuing shortage of priests and nuns.

Hundreds of religious and lay missionaries have had to flee Guatemala in recent years because of the political violence.

## Pope to preach before Lutherans

Continued from page 1

theses, objecting to what he saw as abuses of church teaching or practice, on the church door.

Most notable among the theses was his objection to the manner in which preachers were communicating church teachings on indulgences as they raised money for the building of St. Peter's Basilica in Rome. As Luther gained followers and positions hardened in the ensuing controversies, what began as an effort to reform the church from within ended up dividing Western Christianity into Catholic and Protestant churches.

"FOR THE CHURCH through the centuries the name of Luther is tied to the memory of a sad period and, in particular, to the experience of the origin of ecclesiastical divisions," the pope noted.

He added, however, that with time, circumstances which led to that division have come to be better understood.

"Scientific research by Evangelical (Lutheran) and Catholic scholars," the pope said, "has led to the outlining of a more complete and more differentiated picture of Luther's personality, of that complex web of historical reality in society, politics and the church of the first half of the 16th century."

This research has shown Luther's "profound piety," the pope said. It also shows that the break in church unity "is not reduced to" misunderstanding of Luther by Catholic authorities or misunderstanding of Catholicism by Luther, "even if both had their role," the pontiff added.

In the letter, the pope did not define error on either side. He said, however that "guilt, where it exists, must be recognized."



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# Baby Doe case: 'Sacred life'

## Surgeon General supports government action to save baby

By NC News Service

The federal government is fighting for the sacredness of life by intervening in the case of Baby Jane Doe, a severely deformed Long Island baby girl, said Dr. C. Everett Koop, Surgeon General of the United States.

"We're not just fighting for this baby," Koop said in an interview on CBS television's "Face the Nation." "We're fighting for the principle of this country that every life is individually and uniquely sacred," he said.

**BUT THE CHILD'S** parents, who say they are Catholic, called the

**'If we do not intrude into the life of a child such as this, whose rights may be abrogated?'**

government's attempt to get their daughter's medical records an undue "intrusion."

They decided not to allow major surgery on their baby girl who was born with an incomplete closure of the spinal cord (spina bifida), an abnormally small head and a build-up of fluid within the cranial cavity that exerts pressure on the brain.

The combination of defects is life-threatening and usually results in mental retardation even if corrective surgery is performed.

The parents signed a consent form to allow surgeons to perform minor surgery to insert a tube carrying antibiotics into the baby's skull.

**AFTER THE PARENTS'** had declined the major surgery to close the baby's spinal cord and relieve pressure on her brain, Lawrence Washburn, a Vermont attorney and pro-life activist, filed suit in a New York state court to force the surgery.

A state judge ordered the surgery, but an appeals court reversed that ruling and the State Court of Appeals, New York's highest court,

upheld the reversal saying Washburn had no legal standing to sue.

If Baby Doe has been discriminated against because she is handicapped, the Stony Brook, N.Y. hospital could be charged with a violation that would cost them about \$20 million in

in an interview with The New York Times that they considered the government's action an intrusion.

"For someone to walk in and invite the rest of the country into our house is a terrible intrusion into our lives," said the girl's father, a 30-year-old

**THE COUPLE SAID** they will celebrate their first wedding anniversary this month. They said they consulted physicians and clergy in deciding not to authorize surgery.

"We are not talking about a spina bifida child—one who perhaps someday could be walking with braces," the 23-year-old mother said.

"They are showing these (spina bifida) kids on television when they discuss our case. She will be an epileptic," she said.

"Her condition for future life is to be bedridden, and she would not have use of her hands," she added, saying "her overall condition would be pain."

Koop, a pediatric surgeon, said he disagreed strongly with the physicians who had recommended not doing life-extending surgery on the baby.

"I HAVE NEVER seen a child like this live a life of pain," he added. "And I don't think that their estimate of the severe retardation or that the fact that this child is bedridden are necessarily facts," he said.

He said such decisions could not be made at this stage.

Catholic spokesmen have agreed on the moral right of infants not to be denied ordinary medical care because they are handicapped, but differ on specifics of federal intervention to protect that right.

The Supreme Court refused to review the case of a Bloomington, Ind., baby boy who died in 1982 after his parents decided against life-saving surgery.

**THE JUSTICES LEFT** intact Indiana court rulings that the boy's death had caused the question of prolonging his life to become legally irrelevant.

## Vatican paper defends Baby Doe's rights

By Sister Mary Ann Walsh

VATICAN CITY (NC)—Baby Jane Doe "has a right to live even if handicapped," said a signed editorial in the Vatican newspaper, L'Osservatore Romano.

It is "the obligation of the parents, the society and the state to guarantee that primary right," said the editorial.

**BABY JANE DOE** is a severely deformed baby girl born Oct. 11 in Stony Brook, N.Y. She has become the object of legal battles since her parents have refused to allow corrective surgery for the birth defects, the combination of which are life-threatening if not corrected and usually result in mental retardation even when corrected.

The U.S. Justice Department has joined the legal battles by asking a federal court to order release of the baby's hospital records. The Justice Department wants to see the records to determine if the girl has been discriminated against in receiving medical attention because of her defects.

The L'Osservatore Romano editorial was signed by Father Gino Concetti, a moral theologian who contributes to the newspaper.

"Neither conscience nor good sense" can approve of the actions of those withholding treatment from the child, the editorial said.

Such actions leave society vulnerable to the danger of legalizing euthanasia of persons who are born with handicaps or incurring handicaps after birth.

federal funding.

The Justice Department order for the infant's hospital records was not unusual, said Koop.

"This is not the first time this has happened," he said. "We have asked for records from 48 other institutions since April of this year and not one institution has failed to give us the records," he said.

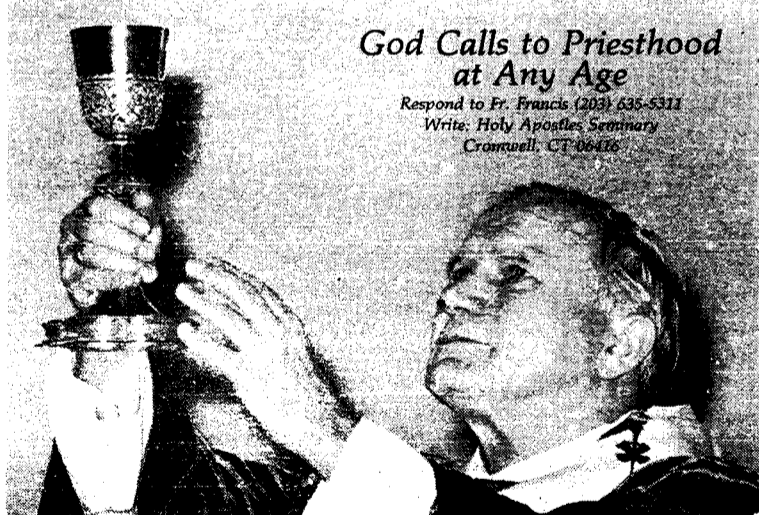
**THE PARENTS, HOWEVER,** said

building contractor.

"We feel the federal government is going against the state's highest courts and the doctors we have consulted," he said.

Koop denied that the federal government had intervened unduly in the case. "If we do not intrude into the life of a child such as this," he said, "whose rights may be abrogated?"

"The next person might be you," he added.



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# Bishop sparks politician's fall

BOGOTA, Colombia (NC)—A bishop from central Colombia has sparked a government investigation into the alleged drug smuggling activities of a millionaire newspaper owner and politician who campaigned for the legalization of marijuana.

Bishop Libardo Ramirez of Armenia brought national attention to the situation when he criticized the

**'Bishop Libardo Ramirez said the drug lobby... offered money for the poor in exchange for his silence.'**

legalization campaign financed by a 34-year-old self-made millionaire, Carlos Lehder. Lehder had been conducting the campaign through his Armenia newspaper and the political party he founded, the National Latin Movement.

In a statement in June, Bishop Ramirez said National Latin Movement politicians with "sordid" backgrounds were trying to influence the vote in favor of legalization.

The bishop was alluding to Lehder-financed community projects in central Colombia which had given him a small but fervent following. Lehder also had planned to be a candidate for Congress.

In a subsequent statement, Bishop Ramirez said the drug lobby attempt-

ed to buy him by offering money for the poor of his diocese in exchange for his silence. The bishop said he refused the offer.

**THE BISHOP'S** accusations piqued the interest of several Bogota newspapers which began investigating Lehder's activities.

Soon articles appeared saying Lehder was an accomplice of Colombian drug smugglers. Allegations included one saying that Norman Cay, a Bahaman island owned by Lehder, had been used as a staging point for South Americans trying to smuggle marijuana to Florida.

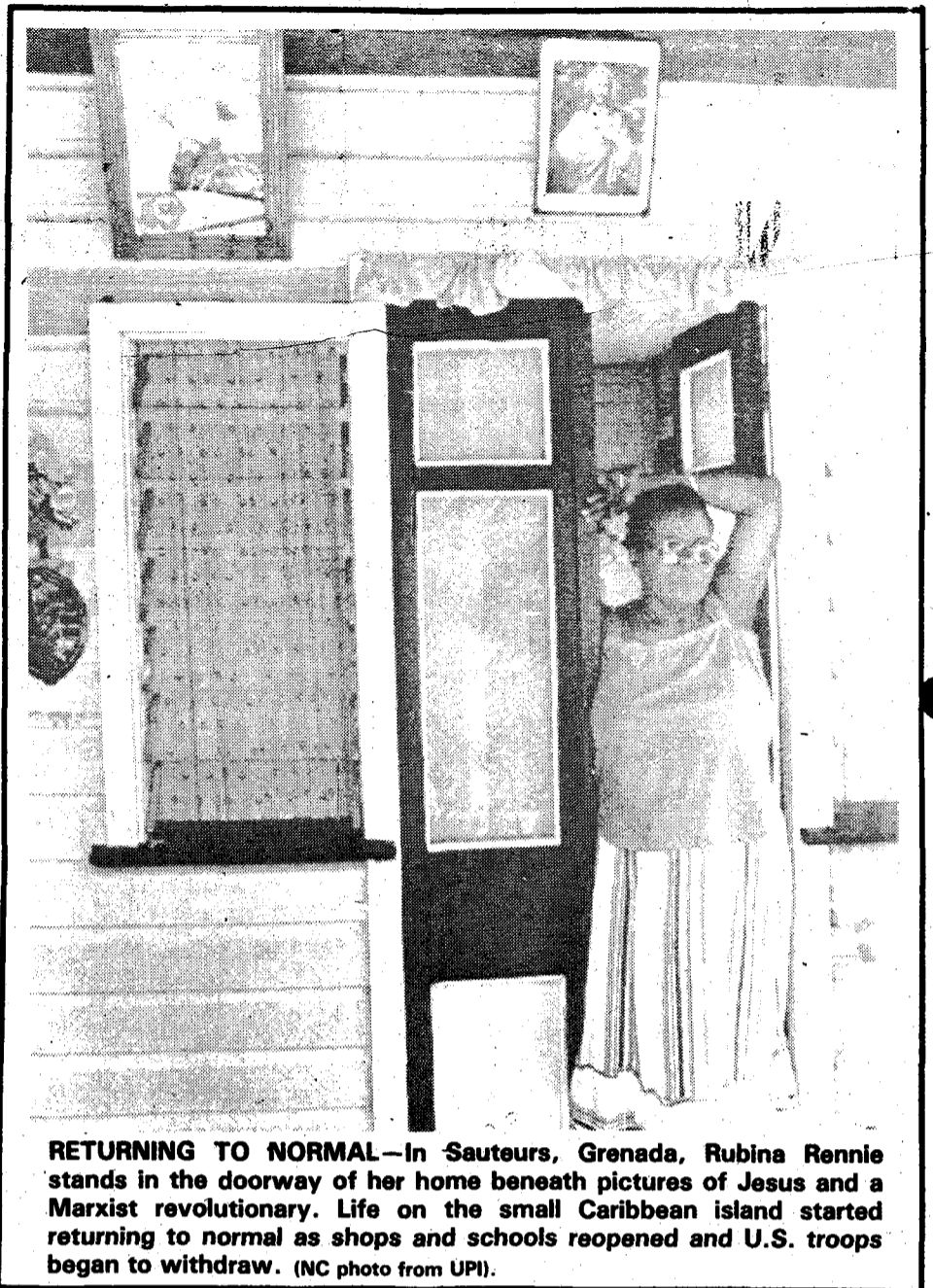
Lehder denied he was involved in the narcotics trade, but said he had rented planes to pilots who had used his island.

Bogota newspapers called for a government investigation and said that the National Latin Movement was a front for drug-runners. The newspaper reports alleged that drug runners were trying to legitimize their business and were making a bid for political power.

**DRUG SMUGGLING** is a major business in Colombia, the world's largest producer of cocaine. Smuggling the drug into the United States is an estimated \$5-billion-a-year operation. This would make it the country's major export.

Hundreds of tons of marijuana are also exported to the United States each year.

After the newspaper reports appeared, the government ordered a



**RETURNING TO NORMAL**—In Sauteurs, Grenada, Rubina Rennie stands in the doorway of her home beneath pictures of Jesus and a Marxist revolutionary. Life on the small Caribbean island started returning to normal as shops and schools reopened and U.S. troops began to withdraw. (NC photo from UPI).

judicial inquiry. Shortly afterwards, the United States asked that Lehder be extradited.

Lehder disappeared and his party was disbanded.

Meanwhile, the Colombian govern-

ment said it would intensify its anti-narcotics campaign and it promised to introduce measures to control the funding of political parties so that drug gangs cannot buy their way into office.

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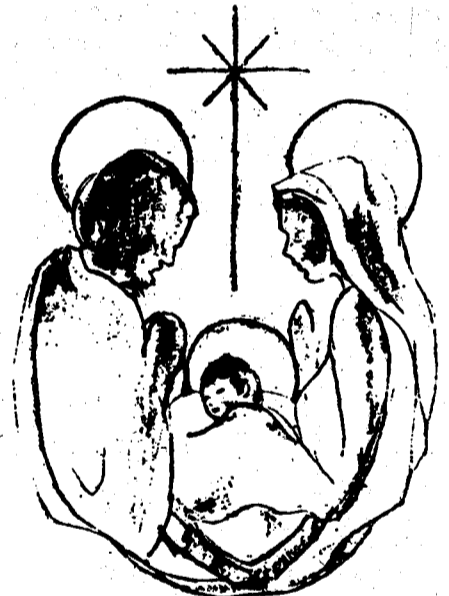
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# Tell truth of Sandinista abuses, Nicaraguan bishop asks here

By Ana Rodriguez-Soto  
Voice News Editor

In the jails, political prisoners languish. In the countryside, murdered people lie in common graves. Priests and bishops are ridiculed routinely and sometimes beaten, while churchgoers suffer harassment. Food is scarce. Individual liberty is suffocated.

That's the picture of Nicaragua today painted by an exiled bishop and the exiled former president of that country's independent human rights commission during an interview with *The Voice* this week.

Bishop Manuel Salazar, former ordinary of the Diocese of Leon and president of the Nicaraguan Bishops' Conference during the final years of Anastasio Somoza's bitter regime, joined Jose Esteban Gonzalez, now president of the Nicaraguan Committee for Human Rights, in asking for help from their Christian "brothers and sisters" in the United States.

They pleaded that public opinion, instrumental in bringing the Sandinistas to power in 1979, not turn deaf ears or close its eyes to the reality of Nicaragua today.

"Before we had one dictator, now we have nine," said Gonzalez, who was jailed twice by Somoza and once by the Sandinistas before leaving Nicaragua for Venezuela in 1981.

Bishop Salazar retired for health reasons two years ago and moved to Costa Rica to escape a regime he characterized as "contemptuous of every basic right and principle of Christianity."

He said he reflects the opinions of the nine bishops of his country, although he cannot speak officially for them.

**'They did not attack religion directly (at first). Instead, they tried to convince the people that to be a good Christian one had to be a Marxist, and that the heroes of the revolution were Christian saints.'**

Bishop Manuel Salazar, retired of Leon, Nicaragua



**'Do we or don't we want to know the truth about what is happening in Nicaragua? If we want to know the truth, we cannot rely on the government.'**

Jose E. Gonzalez  
president, Nicaraguan  
Committee for  
Human Rights

**'Have proof'**

Bishop Salazar's and Gonzalez's charges against the Sandinista government, they said, come from personal experiences as well as interviews with people who have left the country. They maintain that the accusations

are supported by evidence, and challenged any priest or religious from Nicaragua to a live, public debate on the human rights situation in that country.

Bishop Salazar also asked that a representative from the Nicaraguan

bishops' conference be invited to speak privately to the bishops of the United States, in order to convey to them the reality of life in Nicaragua today and the depth of the Sandinista government's dislike for the Catholic Church.

"Don't judge only by the testimony of priests and religious who are pro-Sandinista," Bishop Salazar asked. "They are living a different reality, not the reality of the majority of the religious people of Nicaragua."

"Do we or don't we want to know the truth about what is happening in Nicaragua?" asked Gonzalez. "If we want to know the truth, we cannot rely on the government. We must rely on those who are its victims, or on independent and neutral sources who have credibility because they also opposed the Somoza regime."

**Truth 'deformed'**

In 1977, Gonzalez said, he "denounced Somoza publicly at the international level," when he testified to the atrocities committed by the regime before the United Nations, the Organization of American States and the World Council of Churches.

At the time, he served as president of Nicaragua's Permanent Committee for Human Rights, (CPDH after its Spanish name), an independent body which still functions, although "with difficulty," inside the country. The Sandinistas established their own human rights commission shortly after assuming power.

The committee Gonzalez now heads works outside Nicaragua, and is only indirectly associated with the CPDH, he said.

Gonzalez appeared frustrated by  
Continued on page 10

## IN NICARAGUA

# Draft law heats up church-state conflict

By Agostino Bono  
NC News Service

Strong criticisms by the Nicaraguan bishops of the Sandinista government's military conscription law have heated up church-state tensions to the point where Sandinista groups have prevented Sunday Masses in several churches and the bishops, to protest government harassment, ordered Masses cancelled on a religious holiday.

A key issue is the bishops' call to conscientious objection in a country where 90 percent of the 2.8 million population professes Catholicism.

The bishops' criticism also has highlighted the splits within the Catholic Church regarding the Marxist-influenced Sandinista government, as numerous church groups have defended the law as necessary because of the U.S.-financed guerrilla war.

"Evidently, this is an open persecution of the church in Nicaragua and, consequently we are worried," said Father Bismarck Carballo, spokesman for Archbishop Miguel Obando Bravo of Managua, Nicaragua.

He spoke after two priests were deported Nov. 1 for alleged opposition to the law, at least eight churches were forced to cancel Sunday Masses Oct. 30 by government supporters and Auxiliary Bishop Bosco Vivas Robelo of Managua was beaten up.

**IN PROTEST** the bishops ordered Masses cancelled on Nov. 2, All Soul's

Day, when Nicaraguans traditionally gather at churches and cemeteries to honor the dead.

Archbishop Obando Bravo called the Sandinista harassment which forced cancellation of the Oct. 30 Masses "a sad spectacle" causing "an afternoon of hell."

A Sandinista group called "Las Turbas" prevented the Masses at churches where they said the pastors were opposed to the law. They were also accused by church officials of beating up Bishop Vivas Robelo when he tried to enter one of the churches.

"Las Turbas" is Spanish for "the crowds that stir things up."

The harassment came after Defense Minister Humberto Ortega criticized "the reactionary clergy" who oppose the law and said Archbishop Obando Bravo, the key bishop opposing the government, is being "used by American imperialism."

The archbishop denied that he is a tool of the government opponents.

"Archbishop Obando is no politician," he said Nov. 6.

**THE CONSCRIPTION** law, decreed in September after the provisions had been made public for national debate, requires men aged 18 to 40 to register for military service so they can be mobilized for active duty or placed in the reserves.

The government said the law is necessary because the country is threatened by guerrillas based in

neighboring Honduras and Costa Rica.

Prior to the law taking effect, the bishops criticized the regulations saying the aim was to make the army a defender of the Sandinista movement and not the state. They urged conscientious objection to the law.

The law "follows the general lines of all totalitarian-type legislation" and indicates that the government is moving toward an "absolute dictatorship of a political party," said a statement issued Aug. 31 by the Nicaraguan Bishops Conference.

Under the law "the army becomes converted into an obligatory center of political indoctrination in favor of the Sandinista party," said the bishops.

"It is not correct to mix, confuse and identify the concepts of nation, state, revolution and Sandinista ideology," they said.

**THE STATEMENT** was the first major political pronouncement by the bishops since heavy guerrilla fighting began in February and the strongest criticism of the Sandinistas since they came to power in July 1979 after a two-year civil war which toppled the regime of President Anastasio Somoza.

Initially, the bishops had given cautious support to the Sandinista National Liberation Front, a broad coalition of Marxists, socialists and Christian Democrats.

The statement drew immediate criticism from the government and pro-government church groups, many

of which consider participation in the government as the best way of fostering social justice.

The split even reached the hierarchy. Bishop Carlos Santi of Matagalpa criticized the support of conscientious objection and said he had not read the conference statement prior to passage and was not present at the meeting which approved the document.

**A STATEMENT** signed by several Christian youth groups, the Nicaraguan Religious Conference and the Jesuit-run Central American Historical Institute said the bishops' conference was defending middle-class interests and not the interests of the poor.

"It defends the interests of imperialism, because it does not condemn the aggression it makes against us," said the statement.

"By being part of the tasks of consolidation and defense, we confirm that between Christianity and Revolution there is no contradiction," it said.

The Christian groups said the bishops' document reflects only the views of opposition political parties and shows the bishops "to be totally uninformed about the global situation of the country."

The statement was also signed by many basic Christian communities, small groups which organize around Bible readings and social action projects.

# Local Exiled bishop decries abuses

Continued from page 9

what he called the "deformation of the truth" practiced successfully so far by the Sandinistas.

"The same international groups where, during Somoza's time, I had been received as the spokesman for truth, now close their doors to us," he said.

They prefer "to give credence to the government by saying prisoners are not mistreated or tortured—which is not true."

## Killings

Gonzalez charged, and said he could prove, that between July 1979, when they took power, and February 1980, the Sandinistas executed 2,000 prisoners. In March, 1980, he said, he personally inspected and photographed mass graves in the city of Granada filled with 80 to 100 bodies, mostly of prisoners from a nearby jail.

He also accused the Sandinistas of killing peasants who refuse to move to the government's collective farms and counting them as victims of the fighting between government forces and U.S.-backed counterrevolutionaries. Many of the peasants are reported as detained by the independent human rights group, he said, only to be listed as casualties later by the Sandinistas.

The Sandinistas admit that more than 4,000 people are jailed for allegedly supporting Somoza, Gonzalez added. By comparison, in December of 1978, the independent human rights group counted 3,200 political prisoners in Somoza's jails.

The Sandinistas, he said, don't count among their political prisoners those held in 150 "clandestine jails" throughout the country, sometimes as few as five in a jail, others as many as 20. They also don't include in their figures about 12,000 Miskito Indians kept in a virtual concentration camp ironically called "Tasba-Pri, The Promised Land."

Gonzalez said the Miskitos cannot even take a bath in a nearby river without military guard. Priests and ministers working with them must submit homilies and sermons to military censorship, he added.

## Rights denied

Among other rights denied to Nicaraguans today, Gonzalez listed:

- The right to know the crime they're accused of before being jailed (habeas corpus);
- The right to strike or ask for wage increases;
- The right to print anything without previous government censorship.

A country once able to produce enough rice, corn, sugar and meat both to feed its people and for export now rations all these staples, along with items such as soap and toilet paper, he said.

Sandinista Defense Committees in every block keep lists and close watch on every person, and also distribute the ration cards without which people can-



"Contras," U.S.-backed guerrillas like these training in a Florida Everglades camp last year, are cited by the Sandinistas as the cause of many of Nicaragua's problems. (NC photo from UPI)

not purchase food and other items.

Now, Gonzalez and Bishop Salazar charged, the Sandinistas are proceeding to "absolute intolerance" of the Catholic Church, whose hierarchy they distrusted from the beginning.

## Attacking Church

Through "turbas," government-inspired-and-transported "mobs" who harass churchgoers in different neighborhoods throughout the country, the Sandinistas prevent the majority of Nicaraguans from expressing support for the bishops, both men said.

After a bishops' statement criticizing the government's recently-instituted compulsory draft, the "turbas" attacked churchgoers and destroyed religious images in churches. They beat up the Auxiliary Bishop of Managua and prompted the bishops to order the closing of most of Nicaragua's churches on All Souls Day as a form of protest.

The government's longstanding campaign against the Catholic Church used to be more subtle, Bishop Salazar said.

"They did not attack religion directly. Instead, they tried to convince the people that to be a good Christian one had to be a Marxist, and that the heroes of the revolution were Christian saints."

A "profane liturgy" developed, he said, one which equated the Messiah with the Marxist-influenced Sandinista Directorate, sin with capitalism and American imperialism, and martyrs and prophets with the heroes and commanders of the revolution.

Slogans such as "Christ was not enough" and "Between Christianity and revolution there is no contradiction" were repeated in group meetings, pamphlets and billboards.

The government made use of priests among its cabinet ministers and flaunted supportive basic Christian communities to show the world a revolution with a Christian face, both Gonzalez and Bishop Salazar charged.

## Sandinistas defended

Government supporters, however, among them many foreign missionaries, say Nicaragua's bishops do not reflect the opinions of peasants, poor people and committed Christians involved in the basic communities which had inspired and empowered the revolution.

Instead, supporters say, the bishops stand for the middle and upper classes who lost power, money and prestige after the Sandinista takeover.

Bishop Salazar denies any such split in the Catholic Church, citing his own and most of Nicaragua's bishops'

"humble" origins.

"The Nicaraguan priest is not in conflict with his bishops. On the contrary, he is among the victims," the bishop said. "We come from the very soil of our country. We know perfectly well the situation of our people."

"What are called basic Christian communities are the same politically-based organizations of the Sandinista front only with a Christian label," charged Gonzalez.

## Need help

While supporters say tightening political controls and restraints on personal freedom are necessary to repel the aggression from CIA-backed guer-

rillas based in Honduras, Bishop Salazar and Gonzalez see the latest moves against the Church as the last step in the Sandinistas' plan to obtain complete control of the country.

With the media firmly muzzled by censorship, they say, the Church is the only critic left.

"How can a people rebel if the political control is so great that each block has an informant?" Gonzalez asked.

"Our hope rests on the Church of Nicaragua and on the Church of brother countries," he said. "Help us, open your eyes to the truth, listen to us at least. If you help our oppressors, we are lost."

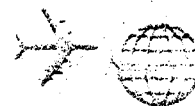
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# 40,000 Catholics in the Orange Bowl

Continued from page 1

from the Gospel of St. John: "Love One Another as I have loved you." Artwork depicting Jesus surrounded by Hispanics, Haitians, American Indians, native Americans and Anglos, the elderly and youth is being sent to all parishes and institutions to invite the people of the Archdiocese to participate in the celebration and to heighten the awareness of all of the unique contributions of the Church to South Florida life.

Many events will have lead up to the Orange Bowl rally. Archbishop McCarthy, noting that the 25th anniversary of the archdiocese fell in the year of prayer, points out that the first-ever convocation of all priests of the Archdiocese and the Holy Year

pilgrimages to Rome and the Holy Land were preliminary events leading up to the Orange Bowl Festival of Faith.

South Florida Catholic parishes will soon begin singing the hymns and songs which will be used during the evening's worship and Mass and an archdiocesan choir numbering four hundred voices is already practicing music in different locations throughout the archdiocese. Local media personalities will participate in the historical procession which will precede the Mass.

Many parishes will utilize buses in transporting their parishioners to and from the Orange Bowl and several bus companies in Palm Beach and Broward county already indicate that their buses are completely assigned to the anniversary event.



Part of the crowd which gathered in the rain in 1978 for the Archdiocesan Orange Bowl celebration.

## Fr. Kreitner's gift was joyful suffering

(The following reflection is about Father James Kreitner who died at age 34 recently after a long illness. See last week's Voice).

By Fr. Felipe J. Estevez  
Rector St. Vincent de Paul Seminary

In a time of sadness and confusion at the imponderable ways of God we ask: What was his message? Why did death come so soon to one so young, so vital, promising, talented, faithful servant and exemplary priest? We can only ask these questions with a sense of void and emptiness, and yet we turn to God in faith admitting "the knowledge I have is now imperfect" 1 Cor. 13, 13.

Perhaps a glimpse into God's Divine Plan for Jimmy Kreitner can be gained from listening to St. Paul speak to us about the important "ministry of suffering" in, with and for the Church: "It makes me happy to suffer for you, as I am suffering now, and in my own

**'His was a 'ministry of intercession' which true suffering exercises so majestically and mystically before God.'**

body to make up all that has still to be undergone by Christ for the sake of His Body, the Church" (Col.1, 24).

I believe that Jimmy was given this awesome mission, a terrible beauty, to dedicate his suffering and unite it with the Lord's. He was to join in the world's groaning, suffering and wrenching pain as Christ continues to suffer for His people in atonement for their sins. His was a "ministry of intercession" which true suffering exercises so



Fr. Kreitner

majestically and mystically before God. In my opinion Jimmy Kreitner accepted this mission with peaceful gratitude and thanksgiving.

As a priest, he had an extremely educated and refined sense of worship. To the seminarians he placed before them the demands of excellence that service at the altar, prayers and Liturgy

seek from us. His joy was to praise the Lord with his voice. His heart was filled with joy in the Evenings of Music as he witnessed the Seminarians praising the Lord with their voices.

Jimmy Kreitner wanted to give the very best to the Lord and to the Church. His call to God's service was to accept that special vocation to minister by suffering and humble acceptance of God's Will. Archbishop McCarthy has spoken to us about resisting the temptation to settle for less and about mediocrity in ministry, and it is at this point that Jimmy Kreitner sets for us such a luminous example.

There was no mediocrity and settling for less in his ministry of joining Christ and suffering with the Church. He searched and found and responded totally to that unique form of priestly ministry that God had called him to. God has blessed us with a superb model for future priests.

## Prayer Day for fallen marines

**My Beloved in Christ:**

The tragic deaths in Lebanon of our young American men create for us in grief a new sense of union with the people of that agonizing turbulent land.

The strife of that land has cultural, historical, political and economic roots as well as religious factors. For some time it has been occupied by many foreign forces that destroyed its self-determination and interfere with the unique role it should be playing in the Middle East, namely, to be a bridge between the cultures of the East and the West, a link between Christianity and Islam, a center of pluralism and democracy and a vibrant center of the Catholic faith.

Lebanon has multiple needs at this moment - diplomatic, military and economic, as it seeks to free itself from foreign interference, and to develop reconciliation internally.

In a special way, the people of Lebanon need to experience solidarity in faith, prayer and love from us as American Catholics. Real concern needs to be manifested for the small Christian community, as it continues to witness to the Lord in the land where He lived.

Accordingly, I am asking prayers for the Americans who died in Lebanon and their grieving families - and for Lebanon itself that the people of this beleaguered nation might, by the grace of God, soon experience peace, justice and freedom.

I am designating Sunday, November 13th, as a special day of prayer for these intentions within our Archdiocese.

**Edward A. McCarthy**  
Archbishop of Miami

## CHD gift builds others' futures



The Campaign for Human Development is a hand up, not a handout. CHD is the church's major self-help program for the poor. In 1982, contributions from American Catholics totaled over \$10 million dollars. The annual CHD Collection is Sunday, November 20. Cartoon by Bill Sanders.

**Dear Friends in Christ;**

A Jubilee Year is a time of remembering, celebrating and rejoicing. As we celebrate and proclaim our good fortune as a people of God, we will also recall our rich history of listening, especially to the cries of the poor.

During the past sixteen years your support of the Campaign for Human Development has made possible eleven funded projects in our own Archdiocese alone, which increased employment, assisted in helping people to fulfill the dream of owning their own homes, and aided greatly in the reduction of crime. Your generosity has decreased the burden of poverty and affirmed the dignity of all people.

Once again, I ask you to give generously to this annual appeal which will be held throughout the Archdiocese on Sunday, November 20, 1983. Jesus mandated that we have concern for the poor and needy, that we who have been given much, much is expected. May we continue to walk in the light of the Lord, bringing healing and wholeness through our charity.

With my personal gratitude to you for your concern and love for the poor, I am

Devotedly yours in Christ,

**Edward A. McCarthy**  
Archbishop of Miami

# Children of

## Indiantown's Hope Rural School gives migrant kids

By Prentice Browning  
Voice Staff Writer

Several years ago, the child of a migrant family in Florida had almost no chance of breaking out of a cycle of poverty and ignorance. Now there is hope.

It is only a seed in an otherwise barren field, but it may spread.

It is the small, struggling Hope Rural School in Indiantown, which in the relatively brief time since its beginning in 1980 has managed to change some age-old attitudes and patterns and attracted nationwide attention in the process.

Located in the shadow of a tall sugarcane field, the kindergarten thru fourth grade school was designed to be a model institution, a school that would prove that migrant children can be educated.

Until then, history had proven the opposite.

In 1978 only one migrant child from Indiantown had finished high school. Fr. Frank O'Loughlin, pastor of Holy Cross parish on whose property the school is built, even put up posters in his church announcing a scholarship for any migrant child who wished to go to college.

In the local public school, working with limited resources, five grades shared one classroom. Migrant parents were constantly taking their kids out of school, either to pick crops, or to move to other areas of the country to follow the harvest.

The attitude of the parents, says Fr. O'Laughlin, was that their children would have to get used to the hard, stooping work early in order to be able to adjust to the migrant life in their adulthood.

### Sister arrives

This was the situation when a Boston Sacred Heart Sister, Carol Putnam, was asked by her order to direct a Head Start program in the rural Palm Beach County town.

At the several day care centers she supervised, Sr. Putnam introduced extended hours to accommodate the long hours the young children's parents worked in the fields.

It didn't escape the attention of the local clergy that as a result of the longer hours attendance was increased.

Fr. O'Loughlin, in particular, was impressed and proposed starting an elementary school which would

educate the parents to the possibilities of education as well as teach the children the three Rs.

At first, Sr. Putnam, who became the principal of Hope Rural, had reservations about building the new

**It's hard, very hard. This time last year, I didn't know if we could get through November.'**

**Sr. Carol Putnam  
Principal  
Hope Rural School**

school, realizing from previous experience how difficult it would be to raise the necessary funds.

But she hadn't counted on the commitment of Holy Cross parishioners, and indeed the whole Indiantown community, to the idea of a school adapted to the special needs of migrant children.

A large foundation contributed money along with civic and church groups, but the school may never have been built if parishioners and parents hadn't worked weekends on constructing the five classroom building and cafeteria. The St. Vincent de Paul Society also was a major supporter through the donation of furnishings.

Several local contractors supervised the construction and an electrician and plumber volunteered their services.

### Great results

The results of this commitment are perhaps more than anyone ever expected.

The school now has 105 children, mostly from migrant families, but a large percentage also from non-migrant parents in the local community.

Twelve different ethnic groups are represented among the students, including Jamaicans, South Americans and the newest arrivals, Guatemalan Indians.

Most students are picked up by bus and arrive at the school before 7:30. They leave at 4 p.m. to correspond with migrant working hours.

Small classes of only 12 children per class help to give them a feeling of belonging and counteract feelings of rootlessness occasioned by seasonal moves.

It is a constant battle to keep the school financially above water and Sr. Putnam spends most of her time



Sr. Putnam frequently visits the parents (above) to a migrant camp locally re (Voice photo by Prentice Browning)

on fundraising activities and proposal writing. Sr. Jasso Esperanza, a former principal from Mexico, takes over the day-to-day activities of the school.

For her efforts, Sr. Putnam, recently received a Distinguished Educator Award from Catholic University of America in Washington, D.C.

### From Boston to Indiantown

A youthful 62, Sr. Putnam has a rather unorthodox background for

**'I like reading, I like writing, I like going to study hall and writing, I like going out to play.'**

someone working closely with migrants and the poor.

A member of a prominent Boston family, she was director of the art department at a Catholic College in an affluent Boston suburb.

In the late 60s, she was asked by the Boston diocese to be part of a task force to upgrade inner city schools. Several years later, she founded an adult education program for Hispanics and spent a "memorable" summer among Mexican Indians.

She has recovered with grace from a series of health problems that would have tried Job.

Not long after arriving in Indiantown, Sr. Putnam contracted typhoid fever from drinking contaminated water. When the school was being organized, she was involved in a serious automobile accident caused by



Hope Rural children swing during a recess below a tree house which was donated to the school. (Voice photo by Prentice Browning)

# Hope

## a chance at tomorrow



Parents of school children, including visits referred to as "roach palace."

a driver running a stop sign. For several months, she was confined to a wheelchair.

More recently, she has recovered from two successful cancer operations while Sr. Esperanza for several months has taken over the running of the school.

### Finding money

Despite her inner toughness, the most daunting task Sr. Putnam faces may not be recovering from illnesses but the constant juggling of grants and donations to keep the school afloat.

"It's hard, very hard," she says.

ng stories... Sometimes I  
stories and sometimes I

Euausheja Miles,  
third grade

"This time last year, I didn't know if we could get through November. I hope there will be more individual donors."

A helping hand has been extended in the form of favorable national publicity. In March, 1982, Hope Rural School was the subject of a segment on the CBS Evening News. The segment attracted the attention of *Life* magazine, which this November published a pictorial article on the school titled "Little School of High Hopes."

Reporters and visitors to the school are struck not only by the dedication of its administrator and founders but by the motivation and capabilities of the students, who are raised in a world of limited educational perspectives.

Only two children scored below their grade level on a recent SRA test. Most of them scored at their grade level and one quarter scored above the average level.

"I think what is so wonderful is that the kids are so eager to learn, so receptive," says teacher Suzanne Tinkler, who credits the small class sizes with the positive attitude and the family atmosphere permeating the school.

Sr. Esperanza took it with a grain of salt when, during her first week at Hope Rural, some of the children told her how much they liked to read and write stories.

"I thought they were fooling at first. Then they brought us the stories."

### Writing, reading

A good example of this is third grader Euausheja Miles.

"I like reading, I like writing stories," she says. "They are fun to do and you can think of so many things while you do it. Sometimes I go to study hall and write stories and sometimes I go out to play."

Besides a hunger for books, if you talk to the children you discover that their horizons are not limited to the end of a citrus field.

"I want to live to become a lawyer," says fourth grader Donald Williams. "I like the teachers. They teach us how to become peacemakers."

Perhaps because of their close exposure to violence (some know relatives who have been injured and even killed in fights), the migrant children seem to have a special interest in the subject of peace, an interest nurtured by the faculty.

The students recently sent art work with a message for world peace and a halt to the arms race to President Reagan.

Sr. Putnam, who speaks to the children at assemblies every morning, is constantly getting across the immorality of violence.

She tells of an incident recently when two students were having a face off in the school yard.

"I said, why don't you think of yourself as a country and take one step toward each other. Then another step. They were looking daggers but they got closer, and then close enough to shake hands."

### Fleeing

Tragically, violence has been all too close to the lives of 13 Guatemalan Indian children who escaped with their families through Mexico into the Southeastern United States after their villages had been burnt by government forces.

At first the teachers had to communicate in sign language with the children and their parents, who speak an unfamiliar Mayan dialect. They heard many sad stories from the Guatemalan parents, who attend an English class every week.

"All I have is Maria," one Guatemalan man, referring to his daughter, lamented to Sr. Putnam when she visited him at his home. The man believed his wife had been killed during a rightist guerrilla raid.

The Guatemalans, who entered the migrant stream after they left Central America, have been granted temporary political asylum status in the United States. This month, the BBC filmed part of a documentary on their



Sr. Carol Putnam adds a warm touch to the school, speaking at morning assemblies and taking the time to talk to students on a person-to-person basis. (Voice photo by Pentice Browning)

fate and their future immigration status at the school.

The children have a totally different appearance than when they came to Indiantown a year ago with long dirty hair, parasites and other health problems.

Both Sacred Heart sisters remember when they told the Guatemalan students, always obedient to their teachers, to wash their clothes before coming to school. During a class break, they went to a sink, washed their clothes, put them on again and dried them as they sat in class.

Like the other students, they have adjusted, well to the classroom environment.

"They have the power to sit quietly," says Sr. Putnam, "the power of concentration. The teachers say they are not destroyed by television."

### Sweet success

Ultimately, the destiny of the Guatemalan children and of all the students at Hope Rural hinges on the interest and motivation of their parents. This is where the real success of the school may lie.

Because of Hope Rural, migrant parents are doing all they can to extend their stay in Florida. Average attendance at the school is 150 days a year, compared to 80 days in the public school.

The mothers often leave early from picking crops up north to bring their children to the school in late September. Other families come in November. College student volunteers tutor the children who have missed school time.

Many parents have found a way to stay until summer, helping to prune and clean up in the citrus groves.

A typical success story is that of the Mexican father who cried when he heard his child speak English, says Sr. Esperanza.

"He said, 'I don't way my son to be a picker and go to the fields, I want him to study.'"

Another man was proud that his son knew how many cents were in a dollar.

"The man was real touched. That man will not move so his kid can go to school," said Sr. Esperanza.

In the future, Sr. Putnam dreams about setting up a boarding school so the students can finish out the year even though their parents have to move on.

Of course, another priority is expanding the school beyond four grades. Even this is a long range goal for now, since the year-to-year survival of the school is a constant struggle.

For now, Hope Rural's staff draw satisfaction from the unique work their school is accomplishing in providing an opportunity, a future, to some of the groups that by reason of their birth are usually denied it.

Sr. Esperanza has been inspired by the work, believing the school is a good reflection of the meaning of the ideals of our country as a whole.

"I think the important thing is the sharing of values, and the deep respect for people and freedom," she says.

"Every morning we say 'One nation under God, indivisible, with liberty and justice for all.'"

"That's what makes me stay here."

# Matter of Opinion

## An open letter on altar girls

Dear Melanie and Maryann:

Thank you for writing *The Voice* and telling us how you feel about altar girls and about Dolores Curran's column (two weeks ago) about altar girls. Your letters are printed elsewhere on this page.

You raise some good questions, so we thought a public answer like this might be a good idea for everyone.

Your letters question why we would publish Ms. Curran's column since it questions Church regulations and is, in fact, critical of some Church leadership.

First, we would want you to know that Ms. Curran is herself a mother and, of course, a practicing Catholic, in addition to being the most widely syndicated columnist in diocese publications like *The Voice* around the

### EDITORIAL

country.

*The Voice* uses several columnists each week to get a variety of points of view. This is the way democracy works. We do not expect to agree with everything that is printed in *The Voice* or any other publication in America, especially when the writer is just writing his or her opinion and not a factual news report. Ms. Curran often gives a "liberal" point of view. Dale Francis, another of our columnists usually is "conservative."

If we felt that a column really was too extreme we might not use it. But we feel that the column you objected to described the legitimate feelings that some—not all—parents might feel when told that their daughter could not serve Mass.

We are not saying girls should or should not serve Mass. We are just saying that people have a right to discuss it and that just as you are offended at people questioning Church rules, some other people are offended at their kids not being able to do something because they are female. A column like Ms. Curran's helps us understand how some people on one side of the issue feel. (And, incidentally "sexual organs" are not dirty but a good part of God's creation.)

Some people are more comfortable with authority and stability and keeping things the way they always were. This is understandable. There are plenty of things that should stay the same in the Church and in the world, especially love, compassion and basic morals. But sometimes change can bring improvement and correct wrongs.

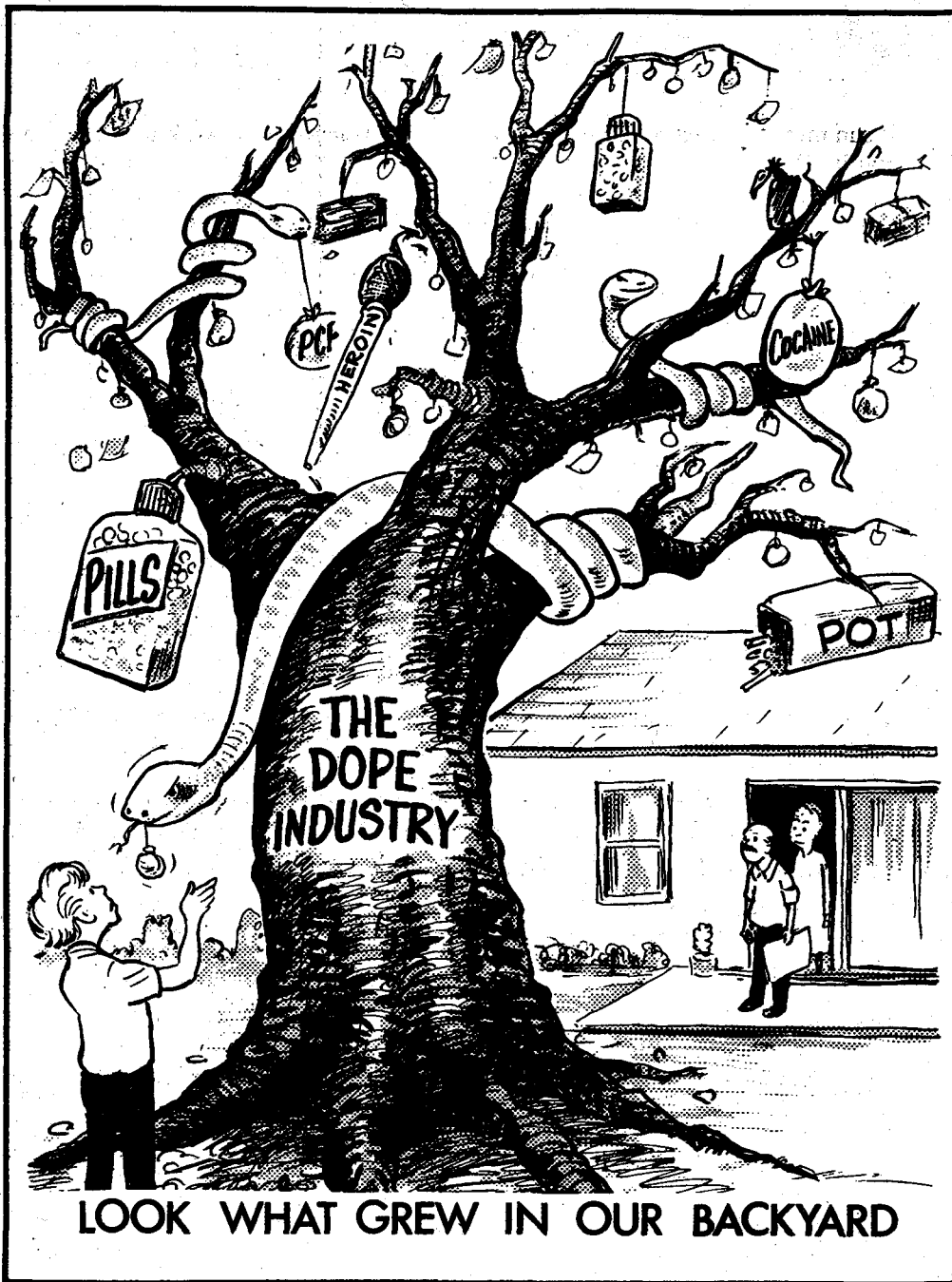
As you grow older you will become aware that many groups of people have suffered a lot throughout history because they were thought to be inferior or unworthy. Black people were enslaved because of that kind of thinking.

And women throughout most of history have been thought of mainly as servants to men. Men ran the world, started and fought the wars, made the laws and enforced them.

Even in this great country, this democracy, your grandmother would not have been allowed to vote! Just a few years ago it was extremely hard for a woman to get into law or medical school and many women still have a hard time getting fair pay. But because of people like Ms. Curran in the past questioning things and expressing their hurt, society has changed. And now when you grow up if you want to be something in addition to being a mother the door will be open to you because most people will not think you are unqualified.

What does all this have to do with the Church?

Well, the Church as part of the world has also had to struggle with how to do things as well as telling others how to do them. A few years ago women were not allowed behind the altar rail and women never did any of the readings at Mass. There is a part in the Bible that says women (but not



men) should keep quiet in the church.

Many people feel that rules like these tend to make it look like there must be something wrong with women or else why should they have these restrictions placed on them. That is why the Church has changed most of those things.

And now some people, including some priests and bishops, have questioned the banning of girls from serving Mass. One American bishop was visiting the Pope in Rome last month and said he was having a hard time telling mothers why girls could not serve Mass but women could be ministers of the Eucharist and "serve" communion to people at Mass. The Pope said the bishop should check with the department in the Vatican that considers such things. Maybe the ban on altar girls will change, because of that. Maybe not. We don't know. But it is a man-made rule, not a law of God and therefore is open to discussion.

Perhaps you will still be offended by Ms. Curran's column. That's okay. You have a right to your feelings. But we hope you will better understand why others feel the way they do and why we allow others such as Ms. Curran to express their feelings also. To do otherwise would be un-Christian.

Sincerely,  
The Editors

## Letters to the Editor

### Altar Girls article criticized

To the Editor:

I am in the 6th grade, and I know that your October 28 issue of *The Voice*, on "Altar Girls Must Step Down," is a disgrace. I know that my parents would not talk to me that way. And I know that Jesus would not prove of your referring to children's "sexual" differences.

Remember, when you die you will be judged by Almighty God, for your words and deeds.

Melanie Bruszer  
Miami

To the Editor:

This letter is in reference to your article in the Friday Oct. 28th *Voice* (A Catholic Newspaper?) "Altar Girls Must Step Down" Pg. 17.

I am a Catholic girl of 11 years and think your article was an insult and an embarrassment not only to me, but to

all Catholics as well. Just my thinking about your printing such an article makes me angry.

How could you be so disrespectful to Cardinal Bernardin? How could you mention children's sexual organs in the same article which contains the Names of Jesus and Mary?

Maryann Entwistle  
Miami

### Keep altar girls

To the Editor:

In a recent issue, an article indicated that Cardinal Bernardin of Chicago had banned altar girls from serving Mass in that diocese. I know of no reason for this action since no reason was given in the article.

If it is considered proper to ban altar girls, then, by the same principle, women should not be allowed to be

Eucharistic Ministers. Since both are serving at Mass, the only difference is a matter of age.

There is no less respect shown at Mass by having altar girls instead of altar boys. Since both are doing a good job assisting at Mass, I see no reason to discontinue this practice.

Michael Bourke  
Port Richey

(Editor's note: Cardinal Bernardin was conforming to Vatican rules in banning altar girls.)

### Why not shorter commitments?

To the Editor:

Regarding "Yes to God forever": Sr. Louise McDonough's profession.

After reflecting on the article, which was well done, I recalled an event of a group of religious missionary sisters, who had a meeting and discussed the

life-long commitment to missionary work versus a temporary commitment.

Today many lay people are going to the missions, e.g. Maryknoll has more lay people going to overseas missions than priests, brothers and sisters. Many of the lay people sign for a period of time, three, five years or longer to do missionary work, after which time they return to their homeland.

One of the elderly sisters had a very keen insight, when she said: "It is not the length of the commitment that is important, but rather the amount of dedication that a person has during the commitment."

In the fast pace that the world is moving, it is not uncommon to see a person who has two or three different types of work, different professions in their lifetime, which would not make the person less dedicated or committed than a person with a life long commitment.

Thomas W. Verhoeven  
Stuart

# Real people vs. fallible systems

Early last summer I traveled by car over a good part of South Dakota's rich farmland. My companion, a resident of the state, pointed out as we went along huge fields of wheat and other similar products, discussing as he did so the P.I.K. federal subsidy program. That payment-in-kind approach for this year will reimburse farmers for not growing or for plowing under certain crops where there exists a current surplus.

Several weeks later an article in "Time" magazine featured the sad and pleading faces of starving or at least hungry children in a half-dozen countries outside the United States.

The contrast between obvious plenty and evident hunger pains, between wasted food and bloated bellies bothered me. I kept thinking, isn't there some way for government leaders to cut through red tape and roadblocks to link up the abundance of our nation with the needs of other peoples?

Sunday afternoon I brought Holy Communion, or more accurately, viaticum to the home of a man

absence from work to assist and she is beside him throughout the night hours. His spouse cares for him during the daytime in addition to watching over their sons, age four and two.

If these are his last days on earth, he is spending them as comfortably as possible—at home where the man wishes to be and surrounded by those



BY FR. JOSEPH M. CHAMPLIN

who love him the most.

No one usually speaks of finances at a time like this, but what are the facts involved here? If he

cheaply and lovingly at home what presumably would prove to be more expensive and very likely less personal at the hospital?

**MY NEARLY EIGHT** years in full-time church administration as well as numerous other positions working with committees and bureaucratic systems have taught me that there are no simple answers to these questions.

Legislators and administrators on various levels are normally good people and their rules have well-intended purposes. Life is complex and our laws reflect that fact in their complexity.

However, regulations and laws tend to become more and more fixed as time marches on, less flexible to shifting conditions and sometimes a source of harm where originally they were conceived for the greater benefit of all.

Parishioners in general and human development committee members in particular need to keep in mind this occasional dichotomy which can develop between law and life, between real people and fallible systems.

Social justice includes directly helping those in need here and abroad with food, clothing, shelter, health care and education.

## 'The contrast between obvious plenty and evident hunger pains, between wasted food and bloated bellies bothered me'

seriously, probably terminally ill.

**THE FIRST FLOOR** dining room has been converted into a miniature intensive health care unit. His young wife rented a hospital bed, obtained the necessary equipment for administering oxygen and arranged all the other items required for a person in her husband's deteriorated condition.

The man's sister, a nurse, has taken a leave of

had remained in the hospital, where the care would be vastly more expensive, his insurance policy pays 100% of the charges. Because they opted for the more intimate, yet substantially less costly home arrangement, the same policy covers only 80% of the bills.

I drove away troubled again. Isn't there some way, I pondered, for the health care, hospital, government and insurance system to support rather than penalize people for giving more

**BUT IT ALSO** means advocating on behalf of individuals who may be suffering through an unnecessarily hurtful application of some human law or rule.

And it may require further joining with others to make changes in systems, structures and laws which tolerate the joint existence of wasted wheat and hungry infants and discourage home care for the critically ill that may be more efficient, comfortable and consoling than the assistance any hospital can offer.

# Keeping on the subject

The trouble with a lot of the controversy among Catholics is that people don't talk about what they're talking about.

Lately there's been a big controversy about altar girls. But that's not about altar girls. That's about the ordination of women.

**THERE'S CONCERN** about vocations to the priesthood. There should be. There are a variety of factors that have gone into the development of vocations to the priesthood in the past but any study would show that virtually all priests were at some time in their youth altar boys. Obviously not all altar boys have gone on to become priests, some with later vocations may have never been altar boys. But it's a fact, most priests were once altar boys. Chances are the first stirrings of their vocations came while they were altar boys.

There haven't been altar girls, not because any one doubts that altar girls could do what altar boys do just as well or better, but because serving on the altar is being placed on the track to the priesthood.

And don't doubt for a moment that those who are so ardently advocating that there be altar girls understand this and have exactly this in mind. This isn't something that spontaneously arose out of the desire of young girls to serve on the altar, although I have no doubt there are young girls who now very sincerely and with no other motives than desire to serve, want to be altar girls. But the adult advocates have in mind placing young girls on the track to the priesthood because they believe women should be ordained.

**IT IS** not really about altar girls, it is about ordination of women to the priesthood.

But even those who talk about the ordination of women to the priesthood aren't really understood as saying what they are really saying. Most Catholics, when they hear there are those advocating ordination of women to the priesthood, think they want women admitted to the seminaries, trained for the priesthood and in due time, when the bishop ordains a new group of priests, there will be among them both men and women.



BY DALE FRANCIS

But that's not what the advocates of the ordination of women are talking about, as can be learned from what has been said at their women's ordination conferences. They are not just talking about the ordination of women but changing the entire concept of the priesthood. Integral to the concept is that the priest is not called by the bishop but by the community of the faithful.

Vatican II's Decree on the Bishops' Pastoral Office in the Church says: "Bishops enjoy the fullness of the sacrament of orders, and all priests as well as deacons are dependent on them in the exercise of authority."

The advocates of women's ordination are

challenging this. They are offering a radically different concept in which the authenticity of the priesthood derives from the community of the faithful, does not come down from the hierarchy but rises up from the people.

**OF COURSE**, what is most important in relation to the question of the ordination of women is that the clear teaching of the Church is that women cannot be ordained. Pope John Paul II reaffirmed this again only a few weeks ago in his talk to a group of American bishops. It could not be more clearly and emphatically stated.

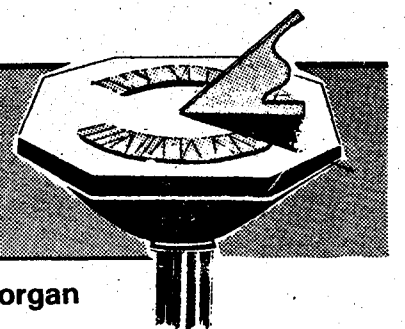
But the point that I am making here is that in campaigns for the ordination of women, undiminished by what the Pope says, there is a lack of openness and honesty. Undoubtedly there are sincere people involved in the campaign for altar girls, especially the children, but it is a tactic of the women's ordination proponents. And much more importantly, the people don't understand the movement is not just for ordination of women but that it challenges the very concept of ordination and the priesthood.

## Cardinal Medwick

During World War II, Joe Medwick, the former St. Louis Cardinal outfielder, visited the Vatican with a group of servicemen who had been granted an audience. As each man approached him, the Pope asked the visitor his vocation in civilian life. When Medwick's turn came, he stooped forward and said, "Your Holiness, I'm Joseph Medwick. I, too, used to be a Cardinal."

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## TIME CAPSULES



by Frank Morgan

Jack O'Leary of Los Angeles suffered an attack of hiccoughs that began on June 13, 1948 and lasted until June 1, 1956. It was estimated that he "hicked" more than 160 million times during the attack which caused his weight to fall from 138 lbs. to 74 lbs.

People sent him 60,000 suggestions for cures, of which only one apparently worked - a prayer to St. Jude, the patron saint of lost causes.

## A time to honor Dr. King

It was a happy moment for me when I heard the news on a morning telecast that President Reagan would sign legislation passed by the Senate to create a federal holiday to honor the birthday of the Rev. Dr. Martin Luther King Jr.

I had worked on this cause, passing petitions in past years, seeing if there was enough belief in this martyred man's greatness to support the push to honor and remember him



BY  
ANTOINETTE  
BOSCO

each year with a national holiday.

When the decision finally came Oct. 19, there were some who said it was due to political pressure to gain the support of blacks for the Republicans. But the majority of Americans would know, I believe, that the honor came out of the man's dream for racial justice and equality. It was a dream he followed relentlessly, in "the finest American tradition," as the New York Times put it, so that all could benefit from his work.

The senators called him "a patriot," in the finest sense of the word, saying that the ideals of this black leader were those that all should follow.

UNFORTUNATELY, ONE senator, Jesse Helms, the Republican from North Carolina, opposed this holiday for a reason that was based on old allegations. He asserted that Dr. King was a Communist sympathizer, based no doubt on a dossier compiled on Dr. King under the orders of the late J. Edgar Hoover, then director of the Federal Bureau of Investigation.

As the New York Times reported, an agreement between

the government and the King family meant that the information "gathered by the FBI in sordid and illegal wiretaps and buggings of the civil rights leader will not be released until the next century."

Reagan, to his credit, said the government would not "violate its word" with the King family by opening the sealed documents when Helms tried to put pressure on him to do so.

I first heard about Dr. King's so-called collaboration with Communists in 1964, when I was working for a Catholic diocesan newspaper. I had written something favorable about civil rights, mentioning Dr. King. This didn't sit well with some of my neighbors who were new members of an ultraconservative anti-Communist group.

Calling me "the enemy," they came over with a packet of materials they called proof that Dr. King was a Communist. He was said to be shown in a photograph allegedly taken in Russia in the 1930s during a Communist meeting. In spite of the fact that the civil rights leader would have been a child at the time, my neighbors were not swayed or moved in their belief that the photo was legitimate.

ALSO IN that packet of clips were articles attacking Dorothy Day. She founded the Catholic Worker Movement, which provides food and shelter for the homeless in many U.S. cities. The group I mentioned tried to expose her as an immoral woman—even though many people call her "a saint."

My response was to throw the so-called evidence into the garbage, where it belonged.

When Helms regurgitated that old slander of Communist influence on Dr. King, I remembered those earlier attacks and felt sad that irrational fear of communism still prevails among some people—though, fortunately, not among all.

Thanks to government action, the United States will celebrate a holiday that stands for everything that communism is not. It will mark our belief in freedom, equality and justice for all, regardless of race, thanks to one man who had the courage to get us to follow his dream.

## Teens speak out on drugs

Q. I have been smoking marijuana for some time, and I've been very tempted to try hard drugs. I wonder if you really can give me a good reason not to try them.



BY TOM  
LENNON

A. You seem to be saying that you really don't want to use hard drugs and that you want me somehow to stop you from doing so.

Perhaps your apparent desire not to use such drugs will be strengthened by what some of your peers have to say about them.

These young people I've questioned are not goody-goody types, but are hard-driving and sophisticated. They've been around and seen a lot, and all are in their teens or early 20s.

DONNA: "CAN this guy afford hard drugs? As a starter, he'll need about \$25. Then when he becomes addicted, his weekly bill can run as high as \$3,000 or \$4,000 - easily."

Terry: "I've used acid, and I've been on some fantastic trips. But coming down is awful. The depression is so terrible I can't describe it. Tell the dude to stay away from all hard drugs. I don't touch 'em now."

Mike: "I stopped using hard drugs when I was 16. I made my decision when some big guy was pointing a gun at my head and telling me I had to sell a lot more drugs if I wanted to go on living. I had gotten into selling drugs when I was 14 and needed more money to buy heroin."

Marianne: "Tell this person to check out some of the hard-drug users. Listen to their slurred way to talking. Watch how some have trouble walking straight. Look at their long, dirty hair. Try to find out exactly how low their grades are."

Greg: "I've got a very expensive habit—cocaine. I've borrowed thousands of dollars to keep going. In the city where my family lives I borrowed an awful lot of money from some syndicate dudes. I couldn't pay it back so I left home and took a job here."

"NOW I can't go back to where I grew up because I've gotten the word that I'll be killed for not paying back the money I owe."

Tod: "Speed will cook your central nervous system. Some guys on my soccer team used it, and they're all burnt out now."

Dave: "Most guys who use hard drugs don't eat much. They're usually small and weak. You're better off to spend the money on a YMCA membership. You can exercise and build up your body and get into sports. You feel a lot better and have more fun that way."

(Send your comments or questions to Tom Lennon, 1312 Mass. Ave. N.W., Washington, D.C. 20005).

## Thanking God for grace

Thanksgiving Day is a time for remembering all our blessings, a time to say thank you to the Lord.

There is something very special that I thank God for every day. It's a secret that has always been known to men and women of prayer, a secret about the presence of divine grace in our lives.



BY FR.  
JOHN CATOIR

Grace is a kind of energy in us; it does not do things for us but it stands ready to back up any effort we make in the name of charity. This love power comes into action at the precise moment our actions fail. Our weakness is overcome by His strength. I've seen it happen a thousand times in the lives of people who wonder how they could make it through another day. I've seen it happen over and over again in my own priesthood; God supplied what I needed at times when I knew my own strength was not sufficient.

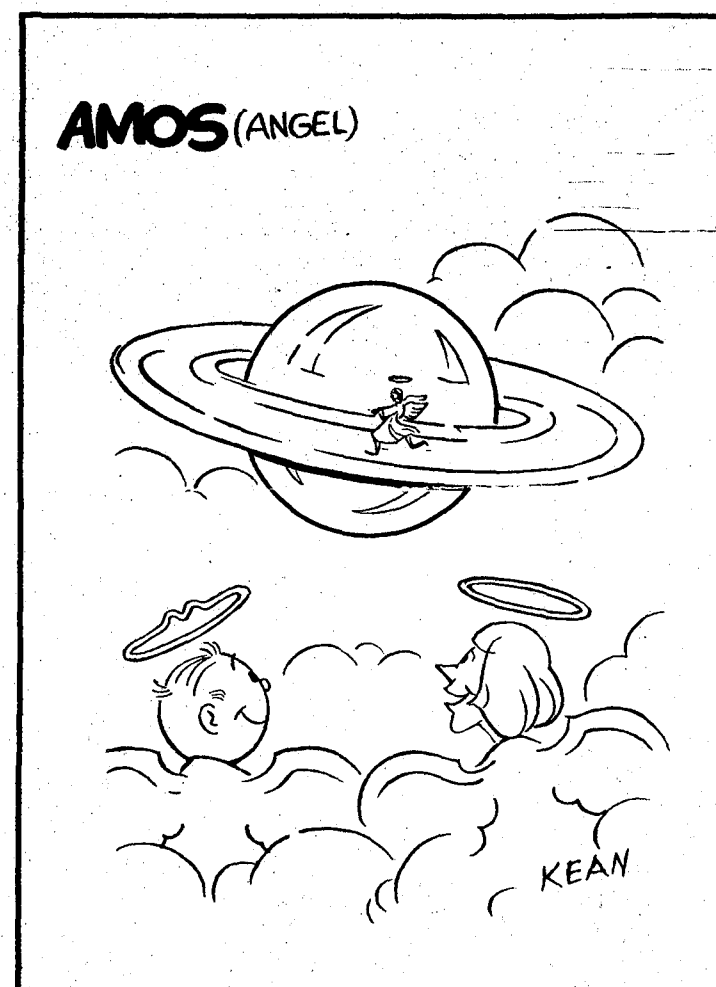
"SOMETIMES IT is on our soul that the tranquilizing touch is laid: sometimes the hurly-burly of our emotional life, which threatens to overwhelm us, is mysteriously stilled. Sometimes events, which we think must destroy us or those whom we love, are strangely modified by the Spirit that indwells and rules them. More and more as we go on with the Christian life we learn the absolute power of the Spirit over circumstance. God in His richness and freedom coming as a factor into every situation; moulding our souls, quickening and modifying our lives at every point. We are held and penetrated by a personal Spirit, a never-ceasing Presence, that intervenes to use or overrule events." (Evelyn Underhill, The Love of God).

The more we abandon ourselves, freely and humbly, to this all-pervading power, the more it comes alive.

ACTUAL GRACE which, in effect, is an energy or force

that gives light to the mind and strength to the will, is constant and stern. It has a no-nonsense approach to life; yet it acts as a loving action which remains present through all the circumstances of life. Evelyn Underhill put it simply and wisely, "To resist that action means conflict and suffering. To accept it may still mean suffering; but a suffering that is sweetened by love."

I thank God every day for this precious gift and I believe the Lord when He says, "My grace is sufficient for you."





## Alzheimer's disease

Dear Dr. Kenny: My 81-year-old father came to live with us two years ago. My husband and I didn't want him to go to a nursing home, and we believed in family care. We knew it would be hard on us and on our three teens, but our idealism led us to overlook some of the difficulties.

I had no idea how hard it would be, how angry



BY DR. JAMES AND MARY KENNY

I'd feel for being used by him and put down at the same time. Then when I am not nice to him, I feel guilty.

He finds fault with everything and everyone. If my husband and I go out for an evening and put one of our teens in charge, he tattles on them, complaining they ignored him and would not do what he asked. I know this is not true, having seen them go out of their way to respond even to his most unreasonable demands.

Nothing satisfies him. No matter what I do for him, it is wrong or not enough. All day long he calls my name. He is capable of going to the

bathroom by himself, of dressing and undressing himself, and of getting in and out of bed by himself, but he wants us to help. I knew my father as a loving, generous, thoughtful man, not this selfish dependent person. I don't know how much more I can take.—Illinois.

You have described an all-too-common situation very well. Job asked the same question long ago: Why is there such pain and suffering in the world? Watching a beloved parent become an unpleasant and dependent person is very hard to accept.

Some old people remain spry and mentally alert until they die. Many others, however, are victims of Alzheimer's disease wherein the brain atrophies and loses functions and the personality changes that you describe occur. There is no known cure for Alzheimer's disease.

Some elderly persons who suffer the degeneration of Alzheimer's disease become gentled and more quiet. Most become irritable, forgetful, confused and afraid. They focus on their physical complaints, hoping for some attention and response. Fearful of being helpless, they make an effort to take charge of their world by issuing commands to everyone around them.

The worst thing you can do with someone experiencing these personality changes is to argue

with them. Even the arguing provides much-desired attention. Much better to respond as briefly as possible to their annoying behavior.

Once you have decided he is capable of performing certain tasks by himself, insist that he do so. "You can get yourself undressed, Dad. I'll be back in 10 minutes." Then, leave the room abruptly. Do not argue.

Return in 10 minutes as promised with something more positive to share. Perhaps a bedtime snack. Or you and your husband and your father might watch the nightly news together. Maybe you can read some of the day's mail to him.

Ignore his demands and unreasonable requests. Find positive things to do and share together.

Finally, do not be so hard on yourself. You were right in the beginning. Family care is better than institutional care. You may be expecting too much of yourself, feeling that you are failing if you cannot return your father to the contented and kind man that he was. Accept him for what he is now and accept yourself as well for your patience in an unrewarding time.

(Reader questions on family living and child care to be answered in print are invited. Address questions: The Kennys; Box 872; St. Joseph's College; Rensselaer, Ind. 47978.)

## Caboose child—disadvantaged?

You've given away the high chair, the tricycle and the Cub Scout shirt. You're toying with the idea of carpeting the kitchen and spending summer vacations somewhere besides grandma's when—bingo—a good Catholic word, you find yourself pregnant again.

After a brief period of questioning God's infinite wisdom (Oh, Lord, I can't even negotiate the jungle gym anymore), you become excited, revitalized, and worried. You are about to give birth to a caboose child, loosely defined as a child five or more years younger than the closest sibling.

While I've never had this experience myself, I've met and heard from lots of parents who have. Much has been written on what this child means to parents—a rejuvenation, an exhaustion, a more relaxed parenting style, an enjoyment that renews the couple relationship and an extension of parental responsibility.

Back come the high chair, the tricycle and Cub Scout shirt. Gone for years are the kitchen carpet and rafting the Colorado River. Late begatters realize better than anyone that you don't give birth to a baby, but to a 22-year-commitment in today's world.

Some parents regard a caboose baby as a disaster, others as a gift to their marriage. They have more time and resources to spend on the caboose child. They enjoy each stage of the child's life because they realize how quickly children pass from one phase to another and how quickly we



BY DOLORES CURRAN

lose the joy of the moment in family rearing. They laugh together and with older siblings over the antics and wonder of this new being in their midst.

Often however, they question whether this child is disadvantaged, being reared basically alone with two aging parents. About this, they need have no fear. Studies indicate that the caboose child is well-favored, indeed.

First, caboose children have significantly higher self-esteem than their siblings. This stems from their parents' interaction with them. Parents, by this time, realize that normally obnoxious behavior which bothered them in older children will disappear with age so they focus less on what's wrong with the caboose child than on what's good about him. Increased time available tells the caboose child he is worthwhile, likable and enjoyable to have around.

Secondly, the caboose child often inherits multiple parents, older siblings who may even be parents themselves. In this way, the primary focus

of parents on the child is diluted to include a wide variety of older brothers and sisters. Their multiple experiences extend to include the caboose child and he becomes a member of a truly extended family.

Third, caboose children tend to be high achievers. Often reared as "only children" are, they are forced to interact on a more adult, a higher conversational, and a broader experiential level. All this gives them the edge in reaching their potential earlier than if they were surrounded by younger siblings.

There are drawbacks, of course—less interaction with peers being the chief one—but this lack can be picked up by neighborhood and school friendships. They do learn to fight and reconcile if they play with other children.

Parents often worry about their own dwindling energy and enthusiasm for things like zoos, pajama parties, and other activities they enjoyed with earlier children. But a friend of mine explained that even this is offset by the presence of older siblings. "I worried that our caboose son wouldn't have the fun of camping and skiing that we gave our older ones but he has older siblings who share far more activities with him than we did with them."

So geriatric parents can relax. The caboose child is not a disaster to either marriage or himself. He inherits the best of all futures.

(Contributed by Mimi and Terry Reilly)

## Family Night

### Opening prayer

Dear Lord, we want you to be with us as we come together to think about the many blessings you have given to us, to grow in our appreciation of these great gifts, and to share our harvest of blessings with others. Thank you, dear Lord, for each of your gifts and for the opportunity to come together to celebrate our Family Night with you. Amen.

### Something to think about

Harvest time is the time to celebrate the gathering of crops and to bless the Lord for the harvest. Farmers seem to automatically turn to the sources of

these good gifts in thanksgiving. Those of us who are "city folk" sometimes need to stop and reflect on the availability of good food and the true source of those blessings. This Family Night is dedicated to celebrating the gifts of food and the value of plants of all kinds.

### Activity ideas

Young Families

**GROWING PLANTS** Materials: houseplants, plant container, soil, jar, and water. Gather some houseplants and arrange them attractively as a table centerpiece for this Family Night. Talk about what they add to the house, the care they require, the enjoyment they can bring, and how they can be reproduced. After the discussion cut

off a stem that can be rooted in water and later transplanted as a gift for someone special. Find out other ways plants can be reproduced.

Middle Years Families

**FOOD FROM PLANTS** Materials: paper, pencils, magazines. Divide the family into two teams. See which team in a five-minute time period can come up with the longest list of plants that produce food. On a large sheet of paper or poster board draw a basket or cornucopia. Cut pictures from magazines of things you have in your house that were made from food-producing plants (example: a bag of flour which is made from wheat). Fill your basket.

Adult Families

Read prayerfully Genesis, chapters 1

and 2, alternating verses.

### Snack time

Plan a treat that includes fresh fruits and/or vegetables.

### Sharing

—Share a moment when you were especially aware of God's blessings.  
—Share your favorite sights, smells, and activities of fall.

### Closing Prayer

Form a family prayer circle. Offer a prayer of thanks for the gift of plants and the blessings they are to us.

# Scriptural Insights

## God tries to get our attention

**READINGS: 2 Kings 5:14-17 2 Timothy 2:8-13  
Luke 17:11-19**

### BACKGROUND:

It is impossible to fully accept the reality of God without that reality altering your life. But sometimes, it is a major change in our life that allows us

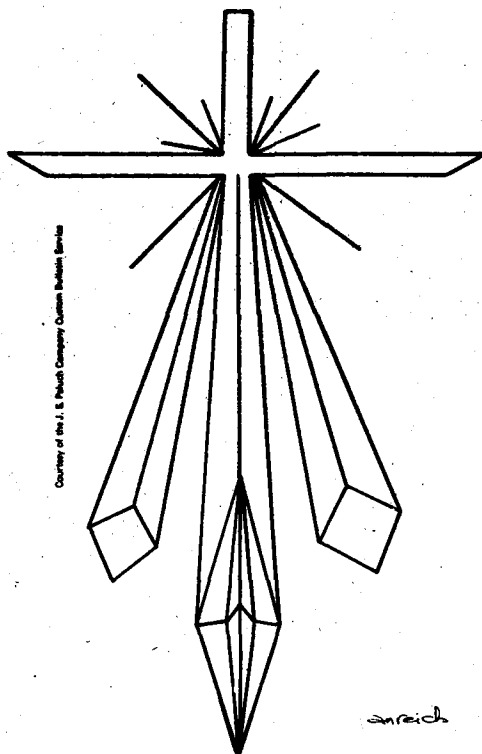
to the Lord. He then stated the great Christian paradox: his people would only live with the Lord if they had first died with him.

**THE GOSPEL** reading from Luke describes Jesus' cure of ten lepers. One of the ten, recognizing Jesus' role in his cure, returned to give thanks and to praise God because of what the Lord had done for him.

### REFLECTION:

My first reaction when the phone rang was that it was bad news. The police were already at the scene. The crumpled mass of twisted steel was all that remained of what had once been the family car. The driver, one of our high school students, had walked away from the wreck unharmed. One uniformed officer claimed that he'd never seen anyone survive an accident like that.

**THEN THERE** was the family who escaped their burning home. The fire



somehow, everyone got out safely.

And I remember the time when a parishioner's wife called. Her husband was suffering a crushing heart attack and was being rushed to the emergency room of a local hospital. Yet he survived, and now seems to be in the best of health.

One common thread runs through each of these events, and countless others as well. Each person believed that God had saved their life; thus, each person's life was changed significantly.

**NONE OF** them had been particularly committed to their faith before a radical situation had gotten their attention. But each believed that God had spared them for a purpose. Each person's life took on a new meaning as a relationship with God was developed.

This leaves one question in my own mind. Why do we live so unconsciously that God occasionally has to step into our lives dramatically to get our attention?



BY  
FR.  
JAMES  
BLACK

to find God in our midst. We find both views represented in next Sunday's readings.

**THE FIRST** reading comes from the second book of Kings. Naaman, a Syrian army commander of the king of Aram, was afflicted with leprosy. A servant girl convinced him that his illness could be cured by the God of the Israelites through the prophet Elisha.

After the cure, Naaman proclaimed that he would worship only the God of Israel.

In the second reading, from the second letter to Timothy, the author reminded his readers to remain faithful

## Will Heaven get boring?

**Q.** This may be a childish question. If it is, ignore it.

If we are to live in heaven always and forever, won't it get awfully boring? If there is no work and no play what would we do? Just hang around? I'd really like to know. (California).

**A.** You're not the only one. This profound, frustrating question has intrigued Catholic and other Christian theologians for centuries.

The final truth is we just don't

know that this human nature will be dramatically different; our mental and physical capacities will go far beyond our experience in this life.

One thing is sure. Confronted with the unveiled infinite reality of God, with all the potential of creative love that is (in our limited human way of speaking) barely scratched by all the creation we know, and with the highly elevated spiritual and physical powers we will have to know and love that divine nature, I really do not think we will have a problem with boredom.

**WE CAN** only walk so close to that great reality of heaven before we are confronted with the simple fact that we are dealing here with a mystery hidden deeply in the heart of God. No theologian has ever gotten far beyond St. Paul's declaration, "Eye has not seen, ear has not heard, not has it entered into the heart of man what God has prepared for those who love him."

I suppose we just have to trust in God that Paul knew what he was talking about.

### Observe the Lord's Day

**Q.** One almost never hears anything about the rules of the observance of Sunday—servile work, etc. Does Sunday as a day of rest have any meaning

for us Catholic any more, besides the obligation of hearing Mass? (California)

**A.** It most certainly does. We have to start with the fact that the importance of Sunday as the Lord's day never did depend on the "rules" for the day. They depend instead on what the day is: the celebration of the resurrection of Jesus and of our own resurrection with him.

**FOR THIS** reason, not because it is a church law, we Christians have always seen this day as a unique day of worship when we should offer the Eucharist to praise, thank and be glad with God for this central event of our faith and for all it has meant to the world.

You must be aware that the whole forbidden work idea developed in a radically different agricultural-labor society. It is futile and misses the point entirely to discuss (as we used to do) whether crocheting, gardening or changing the oil in the car are allowed on Sunday.

Our aim is rather to have our home and our activities reflect, on that day above all, the peace, joy, contentment and love that should be ours because of what Jesus has done for us.

**WHILE OLD** rules may be de-emphasized, there is no downgrading of Sunday. Just the opposite. This is another example of how much more faith and generosity it takes to seriously think through what it means to be a Christian, than it does to simply follow a few regulations and feel we have fulfilled our obligations.



BY FR.  
JOHN  
DIETZEN

know. Scripture and other Christian traditions tell us a number of things about life after death, but they do not fill in many details.

**WE KNOW**, first of all, that we will rise to a new life. We also know that this being which will exist in eternity will be ourself—each of us with full consciousness of our identity from before death and with our full human nature, body and soul.

Furthermore, from the evidence of Jesus after his own resurrection, we

### Mission Intentions

The Church in Malaysia



True apostles of prayer embrace the entire world with their prayers. That is why the Holy Father asks special prayers of us this month for the people of Malaysia.

Malaysia is part of the long Malay Peninsula that juts into the South China Sea; it also includes the northern part of the Island of Borneo. It is blessed with enormous riches of raw materials—rubber, tin, gas and oil—and its standard of living is among the highest in all of Asia.

Yet there has been considerable racial and religious strife. The 13 million inhabitants, Malay, Chinese and Indian, are always at each others' throats. Strong religious differences, Islam, Buddhism and Hinduism, merely add to the problem.

In 1969, bloody race riots among the ethnic groups cost 400 lives. In 1978-79, a heavy tide of Vietnamese "boat people" caused more political turbulence. At present, a massive influx of unskilled Indonesian laborers is creating new tensions.

Pope John Paul asks you to pray for peace and brotherly love to come to this Country. And he hopes that the Catholic Church (3% of the population) with its educated and zealous laity may lead the way and open up this land to the Gospel of Christ.

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## Why nudity on television?

'...The answer is colored green.'

Motion picture producers, directors and performers can drive me loopy sometimes. I get especially curlicue when they start spouting pious defenses of the First Amendment and their right to film some blonde in the buff.

I once asked Jesuit Father Morton



BY  
**JAMES  
BREIG**

Hill of Morality in Media whether or not he ever considered nudity in films justifiable. Nope was his answer.

Pope John Paul II, who has defended the use of nudity in paintings and sculpture for their depiction of the beauty of the human body, draws the line at nakedness in movies. What's the difference? The difference is that a movie is an actual photograph of an individual, whose privacy should be respected and protected, and whose private parts should not be on cinemascopic display for the multitudes.

I don't suppose too many Hollywood moguls have read the Pope's reasoning or care much for Father Hill's view. They're too busy figuring out new ways to flash Bo Derek's physique on the screen.

"Don't stop us," they will tell interviewers, "because that would be censorship."

The same answer is given if you ask them about the amount of vulgar language or violence in their productions.

"It's integral to the script," they intone. "We do not put these things in gratuitously. They are part and parcel of the story. Without them, it's not the same."

I would believe these gentlemen and gentlewomen, and I would not go loopy were it not for one simple fact: these very same people themselves delete the nudity, four letter words and bloodier scenes. When? When they make the movie. Why? In order to sell their wares to TV.

It happens all the time. Joe Director makes a scene. In it, two nude women are murdered by a cursing madman. Cut and print. "Now, we'll do one for television," he announces. The same scene is shot. But this time, the women are dressed, the murderer mutters fewer words and the blood does not spurt as freely.

If they don't do it then, on the set, the producers will do it later. The actors will return after the movie has been sold to the tube in order to dub in their speeches, cleansed of unacceptable words.

In short, the makers of the film censor themselves. And why? The answer is colored green and has pictures of presidents.

"Don't try to censor us," the Hollywoodites declare, "if you are trying to add taste, reserve and sensibility. We'll do it ourselves, however, if the price is right for a network airing."

Thus, when you see "10" on the network, Bo Derek has suddenly found a bathing suit to wear.

Pardon me while I coil up.

The really worrisome thing, however, is that this self-censorship for bucks may become unnecessary in the future. The reason is that, slowly but surely, television is accepting the same standards as movies.

**'Slowly, but surely, TV is accepting the same standards as the movies.'**

The evidence was clear on March 1, 1983 when an historic moment occurred. Were you aware of it? On that date, WSBK, an independent channel in Boston (seen on many cable outlets around the country), aired "Carrie" without any changes from the theatrical version.

In other words, at 8 p.m. on a station freely available to pre-schoolers in search of "Laverne and Shirley," a film was aired which contained the following: an opening scene in a high school girls' locker room featuring several young ladies in the nude; a slow-motion shower scene in which one young woman washes and then menstruates on camera; most of the vulgar words in the language; several gruesome murders, including a woman impaled to a wall by butcher knives and other kitchen utensils; and an implied oral sex scene.

WSBK airs a weekly program entitled "Ask the Manager," in which the head of the station answers questions about its content. He has repeatedly defended showing such films without censoring them because he feels there is an audience for such movies. He may be right; he got very little mail objecting to "Carrie" from what I can tell. At least, little was read on the program.

Uncut films air all the time, of course, on pay services, such as HBO, Showtime and Cinemax. And Playboy has started a cable service to offer a video version of its magazine.

But WSBK did something one step beyond. And it could change your life, especially if you used to assume it was safe to leave your kids with the tube.



'RIGHT' MOVIE: Ed Harris stars as astronaut John Glenn waving to a crowd during a New York ticker tape parade in "The Right Stuff." The film which has become the symbol of a new patriotic spirit in America is based on Tom Wolf's best seller which delves into the history of space pioneers and their private lives. (NC photo).

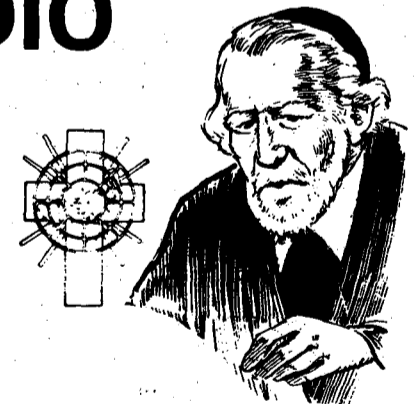
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Looking fit and energetic, Brother Joe Ranieri stopped at the Pastoral Center after 7 miles of a 70-mile walk to Palm Beach. Brother Joe received many pledges at 10c per mile and more which will go to the Lord's Place, a shelter for homeless families in Ft. Lauderdale.

## Teleministries seeks volunteers

Contact Teleministries of Miami is holding a regular training program for volunteers every Monday evening at 7 p.m. until Dec. 5th at the Randan Methodist Church at 8755 N.E. 2nd Ave.

Teleministries' services include a help line open 24 hrs. a day for people facing a crisis, a "CheerRing" service which provides cheerful telephone communication with the homebound, and a relay service for the deaf using teletype and telephone.

The organization is part of Contact, a national organization with more than 100 centers throughout the United States.

Teleministries is a non-denominational Christian program that attempts to bring callers into closer contact with God through its services.

"If you want to share God's love and concern for others, if you want to reach out to help another, and if you feel more comfortable talking over the phone than face to face, call Contact-

Helpline and offer your services," says Sr. Francine Merkowski of Catholic Community Services who is a volunteer at Teleministries.

Contact is located at 9345 Park Drive, Miami Shores, 33138. Their phone is 754-3364.

## Lectures on pyramid construction

Dr. Joseph Davidovits, an adjunct professor of chemistry at Barry University and the director of Barry's Geopolymer Institute, will be giving the third in a series of eight lectures, Nov. 14, in Wiegand Lecture Hall, at 7:30 p.m.

Davidovits has been speaking monthly about his theory of agglomerated stones in the construction of Egypt's pyramids. His subject for the upcoming lecture will be "Does the agglomeration technique fit with other megalithic sites throughout the world, such as Easter Island, Stonehenge, or Tihuanaco?"

# Barry celebrates founders day

The 43rd Founders' Day Anniversary will be celebrated at Barry University, Nov. 11 to 13 at 11300 N.E. 2nd Ave.

Two brothers and a sister were instrumental in the founding of the college for Catholic women in 1940: Bishop Patrick Barry, Monsignor William Barry and Mother Mary Gerald Barry. A fourth Founder was John Graves, mayor of Miami Shores, who helped Msgr. Barry select the site for Barry University.

The Founders' Day Mass will be celebrated, Nov. 11, on the mall in front of Cor Jesu Chapel, at 11:45 a.m.

The birthday cake reception will be held in Thompson Hall at 12:30 p.m., following Mass. In addition, that

evening will be the opening night of "The Boyfriend" in the Barry Auditorium at 8:15 p.m. At 9 p.m. the Bahamian Students Club will sponsor the Founders' Day Dance.

On Nov. 12, beginning at 5:30 p.m. the Barry University Athletic Field will be dedicated, and the university will formally announce the members of its recently established honorary athletic board. Members include: Eddie Arcaro, Alexis Arquello, Julius Boros, Jimmy Cefalo, Jimmy Connors, Andre Dawson, Raymond Floyd, Doris Hart, Chris Evert Lloyd, Emil Mosbacher, Jr. and Digger Phelps.

On Nov. 13, a special Mass will be celebrated for Florida Dominicans who have been invited to Barry for Founders' Day Weekend.

## St. Francis honors benefactress

St. Francis Hospital, 250 West 63 St., Miami Beach, will honor the memory of Blanche Swift Morris, its benefactress and friend by formally dedicating the new Blanche Swift Morris Tower, on Nov. 22.

Morris was born in France in 1893 and died Sept. 9, 1983. She began her devotion to St. Francis Hospital over two decades ago. In 1966, she donated her Miami Beach mansion to the hospital and in 1975, assumed the role of underwriter of the St. Francis Annual Dinner Dance. Through her generosity, this gala event has generated a gross income of approximately \$1,000,000.

His Excellency, Archbishop Edward A. McCarthy of the Archdiocese of Miami, will officiate at the private

## Seeking prayer petitions

"Call to me and I will answer you" Jer. 33:3. Each Monday morning the employees of the Pastoral Center will gather to pray for the intentions of you, our brothers and sisters of the Archdiocese. Petitions will be included in our daily prayers of the week, as well as during this special time of community prayer. We invite anyone with a prayer request to write (no phone calls, please), to the following address: Prayer Petitions, Archdiocese of Miami, 9401 Biscayne Blvd., Miami, FL 33138.

blessing of the new building. This will be followed by a cocktail reception on the 8th floor balconies of the Morris Tower.

## Regional seminary hosts concerts

St. Vincent de Paul Seminary in Boynton Beach will hold a concert at 8 p.m. on Nov. 17th, 18th, and 19th. Tickets are \$4 per person and can be reserved by calling the seminary at 732-4424.

The students from states all over the country and the Caribbean will perform and produce the show themselves. They hope to capture the vibrance and universality of the church by presenting bilingual music, latin chants and hymns.

Since the music director is Vietnamese, Fr. Peter Nguyen, there will also be a song performed in his native language.

For further details call Patrick Ryan at 734-9244.

## Remember them in your prayers

The following is a list of priests who died in the month of November:

Nov. 6, 1958, Rev. Malachy Monahan.

Nov. 17, 1967, Msgr. William Barry.

Nov. 29, 1971, Bishop Carlos Riu.

# It's a Date

## Bazaars

St. Stephens Council of Catholic Women will hold their annual Christmas Bazaar, Nov. 12th from 9 a.m. to 6 p.m. and Nov. 13th from 9 a.m. to 1 p.m. in their social hall, 2000 South State Road 7 in Miramar. There will be handmade articles, Christmas ornaments and toys, baked goods and crafts on display. For further information call 962-4860.

St. Ignatius Loyola, 9999 North Military Trail, Palm Beach Gardens, is sponsoring a Holiday Boutique, Nov. 18, from 7 p.m. to 10 p.m. and Nov. 19 from 9:30 a.m. to 3 p.m. There will be Christmas toys and ornaments.

Cenacle Retreat House, 1400 South Dixie Highway, Lantana, is holding their annual Festival and Bazaar Nov. 19, from 10 a.m. to 4 p.m. There will be a boutique flea market, coffee house, and baked goods. Christmas gifts and handcrafted items will also be available. For further information call 582-2534.

St. Martha's Women's Club will hold their annual Christmas Bazaar, Nov. 12th and 13th from 9 a.m. to 5 p.m. in the Atrium of the Church, 9301 Biscayne Blvd. There will be handmade articles and refreshments. For further information call 751-0005.

St. Paul of the Cross Church, 10970 State Road 703, North Palm Beach, will hold their annual Holiday Boutique, Nov. 19th, from 9 a.m. to 6 p.m., and Nov. 20, from 10 a.m. to 3 p.m. There will be holiday gifts, food and entertainment. For further information call Ann Durako at 622-7388 or Joyce Tarallo at 746-0165.

St. Kevin Catholic church at 12525 S.W. 42nd St. is sponsoring a white elephant sale on Nov. 14th in the meeting room at 8 p.m.

St. Clare Women's Guild will hold a Christmas Boutique Bazaar in the parish hall, Nov. 19, from 9 a.m. to 3 p.m. There will be 50 booths of handcrafted gift items and a Country Store with home baked goods.

The St. Ambrose Arts and Crafts and the Ambrosian Young at Heart, Deerfield Beach, will hold their annual Christmas Bazaar and Flea Market, Nov. 19, in the Parish-School hall, beginning at 11 a.m. There will be plants, gifts, baked goods, and fruit. For further information call 426-2682.

Our Lady of Lourdes Ladies Guild will hold a Christmas sale, County Store, and bake sale, Nov. 18 from 10 a.m. till everything is sold out in the Parish Hall. For further information call 482-3640.

## Entertainment

St. John the Apostle School will be presenting the play entitled, "Beautiful City," on Nov. 17, 20, 21 and 22 at 8 p.m. at the St. John's Auditorium, 479 E. 4 St., Hialeah. The tickets are \$1 per person. A "Hospitality Room" will be set up to take care of small children while their families see the play.

Barry University Department of Fine Arts is sponsoring the production of "The Boyfriend," from Nov. 11 through 19 at 8:15 p.m. daily. There will also be a matinee performance Nov. 19 at 2 p.m. Tickets are \$5 and all seats are reserved. For reservations and further information call 757-3897, ext. 223.

## Potpourri

Cardinal Gibbons High School Band will sponsor a Pancake Breakfast, Nov. 20, from 8 a.m. to noon at the high school cafeteria, 4601

Bayview Drive, Fort Lauderdale. The cost is \$2 per person for all you can eat and \$1.50 for children under 12 years of age. For further information call Sharon Hope at 491-0934.

Immaculate Conception Catholic Church is holding its annual parish carnival from Nov. 11th to the 13th. It will be opened from 5 p.m. to 11 p.m. on Nov. 11, from 11:30 a.m. to 11:30 p.m. on Nov. 12 and Nov. 13. There will be game booths and food.

The North Dade Catholic Singles Club will have a retreat at Visitation church from 9 a.m. to 4 p.m. on Nov. 12th. \$10 includes breakfast and lunch. Father Michael Kelly will be the main speaker.

Our Lady of the Lakes Catholic Church Youth Organization will be collecting canned good door to door, Nov. 12th for their annual Thanksgiving Food Drive. They will then be distributed to the needy families in the area. For further information call 558-3143.

St. Joan of Arc Parish, 370 S.W. 3rd St., Boca Raton, is sponsoring a workshop for lectors, Dec. 3 from 10 a.m. to 3 p.m. For further information call Louise Corbiciero at 368-1362.

St. Francis of Assisi Ladies Guild will hold their annual Christ Child Tea, Dec. 4, from 1 p.m. to 4 p.m. in the Rectory, located on 20th Street in Riviera Beach. Homemade crafts and gifts will be offered. For further information call 844-9913.

The Separated and Divorced Group of St. Louis Church is sponsoring a dinner and dance, Nov. 12 from 7:30 p.m. to 12 p.m. at St. Louis Family Center, 7220 S.W. 120 St. The donation is \$8. For further information contact Linda at 666-8617 or Jeannie at 238-7239.

St. Rose of Lima Church is sponsoring a bus trip to tour the Christmas Tree Display in Lantana, Florida on Dec. 19. A dinner at the Im-

perial House Restaurant in Pompano Beach is also included in the trip. For further information call Mary at 685-2847 or Jo at 757-3312.

The Visitation Church will hold a retreat Nov. 12 from 9 a.m. to 4 p.m. The cost is \$10, which includes breakfast and lunch. Father Michael Kelly will be the main speaker, Father Brendan Dalton will say the Mass and Deacon Joe Pierce will be the moderator of the talks presented by members of the club.

The Broward Women of Light Bible Brunch will hold their first meeting, Dec. 3, from 9:30 a.m. to 11:30 a.m. Reservations must be made in advance and the cost is \$7 per person. The meeting will be at the Holiday Inn in Fort Lauderdale, 4900 Powerline Road. For reservations and further information call 721-8486.

Mercy Hospital's surgery department, 3663 South Miami Avenue, is holding an open house, Nov. 13 from 1 p.m. to 4 p.m. to view displays and ask questions. Or nurses and technicians will demonstrate the use of laser and microscope in surgery. For further information call 854-4400.

Catholic Daughters of America Court Maria Regina No.2022, will host a State Workshop, Nov. 19 from 10 a.m. to 3 p.m. at Our Lady Queen of Martyrs, Fort Lauderdale. For further information contact Carangi at 587-0210.

Our Lady of Lourdes Ladies Guild will sponsor a Mass for the deceased members on Nov. 16, at 9 a.m. For further information call 482-3640.

North Dade Catholic Widowers Club is sponsoring a dance, Nov. 11 beginning at 7 p.m. at Visitation Church Social Hall, 191st Street and North Miami Avenue. Admission is \$1.50. For further information call 653-2849 or 653-2689.

The North Dade Catholic Widowers Club will hold a meeting, Nov. 25, beginning at 7:30 p.m. at Visitation Church social hall, 191st Street and North Miami Avenue. For further information call 653-2849 or 653-2689.

# St. Vincent De Paul's Senior citizens Day

The St. Vincent De Paul Society, St. Philip Conference held its annual Aggregation Senior Citizen day, Saturday November 5, 1983 at St. Philip Parish hall. It was enjoyed by

senior citizens from the Bunche Park, Carol City, and Opa Locka areas.

This marks the third annual Aggregation senior citizens day, and by

far the largest, and the best.

These events are held not only to honor senior citizens, but to inform them that the society is there, if there is a need for it. St. Philip Conference

not only answers calls from the needy, but has information that may be of assistance to those who need it. Information as to where, and what agencies are available.

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## Death Notices

Coy Gray Murray, 27 years resident of Hialeah, died October 27 in Vincennes, Indiana, of a heart attack. Since retiring from Central Bank, Allapattah, in 1967, Mrs. Murray had been parish organist at Immaculate Conception & St. John the Apostle parishes in Hialeah and St. Vincent de Paul Parish, Miami. In 1981 she returned to Indiana where she lived with her daughter Emilie Murray. She was preceded in death by a son, Robert Wallace Gray, Jr. Survivors are Emilie Murray, Vincennes, Indiana, and Mrs. Coy Gray Ragland, Miami.

SA NOVENA  
**ORACION AL ESPIRITU SANTO**  
Espiritu Santo. Tu que me aclaras todo, que iluminas todos los caminos, para que yo alcance mi ideal. Tu, que me das el don divino de perdonar olvidar el mal que me hacen y que en todos los instantes de mi vida estas conmigo. Yo quiero en ese corto dialogo agradecerle por todo y confirmar una vez mas que nunca quiero separarme de Ti, por mayor que sea la ilusion material. Deseo estar contigo y todos mis seres queridos in Gloria perpetua. Gracias por tu misericordia para conmigo y los mios. (La persona debera rezar la oracion durante 3 dias seguidos.) O. Del Amo

**THANKSGIVING NOVENA TO ST. JUDE**  
Oh, holy St. Jude, Apostle and martyr, great in virtue & rich in miracles, near kinsman of Jesus Christ, faithful intercessor of all who invoke your special patronage in time of need, to you I have recourse from the depth of my heart, and humbly beg to whom God has given such great power to come to my assistance. Help me in my present and urgent petition. In return, I promise to make your name known and cause you to be invoked.  
Say 3 Our Fathers, 3 Hail Marys and Glorias. Publication must be promised. St. Jude, pray for us and all who invoke your aid. AMEN. This novena has never been known to fail. I have had my request granted. Publication promised.  
O. Del Amo

Thanks to Jesus, Blessed Mother & St. Jude for prayers answered. Publication promised. Miriam

Thanks to Blessed Mother & Infant of Prague for ans. our prayers. Publication promised. Errol & Judi

Thanks to St. Jude for prayers answered.  
R.Z.

Thanks to St. Jude, Holy Spirit & Blessed Mother for prayers ans. Publication promised. M.L.

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**SAY YOU SAW IT IN THE VOICE**

# Choice, generosity lead to openness

By Father David K. O'Rourke, OP  
NC News Service

A friend of mine is a constant needler. We have an unusual relationship, pin to pincushion. I'm the pincushion.

I work for the Family Life Office in the Diocese of Oakland, Calif., and she was letting me have it one day recently.

"The church's teaching on family life is about as interesting as cold oatmeal," she said.

"Oh really," I replied, rising to the bait.

"And what is our teaching?"

"You're for it," she said. "Period."

Afterward I was thinking about her comments, wondering if our teachings are as bland as all that. I decided her comments were really off the mark.

Of course, the church supports family life. The church is "for it." But our support views the family in a different and more creative way. It is a view of the family as a "family by adoption."

**WHAT DO I MEAN** by this? Let me give two examples.

A man I know was living through real stress in his marriage. More problems and more pain than he ever anticipated had pushed him to the wall and he had to answer some basic questions:

"Do I want to stay married?"

"Do I really want to love my wife and boys, even at the price we are paying?"

We talked about it at length and it became clear that the future of his family and marriage depended on human choice. His choice.

If he chose to walk out he knew that few were going to blame him. In fact, his friends had advised him to leave.

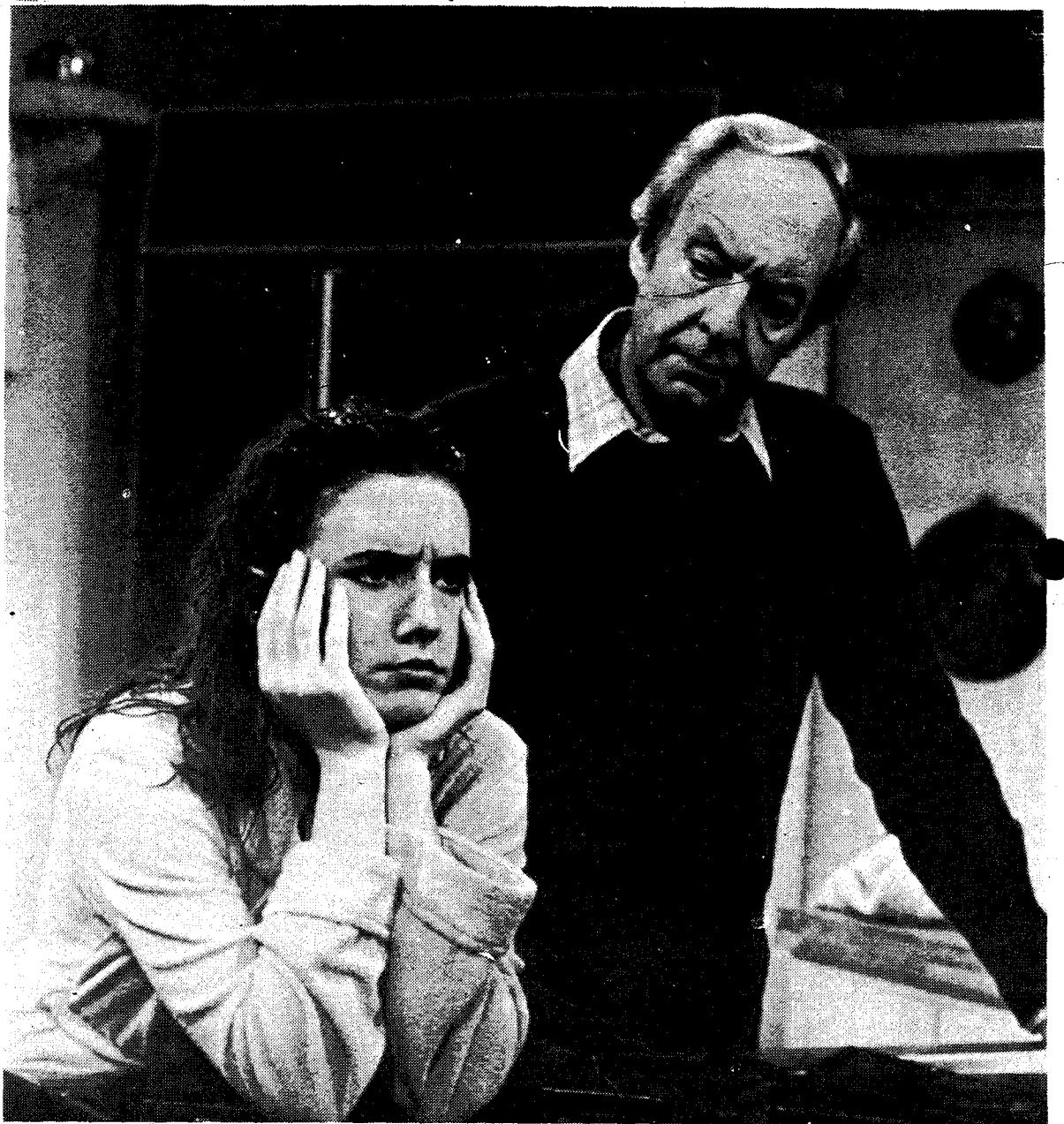
If he decided to stay in his marriage he knew it would mean a conscious letting go of past hurts and a determined effort to work at healing their wounds. Did he want to make that choice?

Yes, he decided, he did.

In another situation a family I know was presented with an unusual request. A young girl from a very poor family along the California-Mexican border wanted to come north to finish her schooling in a good high school and then learn enough business skills to get a decent office job in her hometown.

**COULD MY FRIENDS** take her in for the two-year period she would need? It would mean food, housing and all the care that they would give to one of their own children. They decided to ask her to live with them.

I think that these two situations illustrate the two characteristics that are typical of the



In a moment of difficulty for Kimberly, played by Dana Plato, Conrad Bain as Drummond has a heart to heart talk with his daughter in this scene from the NBC comedy series, "Diff'rent Strokes." Communication within families is tricky. The Christian tradition asks us to respond to others with respect as the unique beings they are. (NC photo)

Catholic view of the family—human choice and the generosity that makes it possible to be open to others.

—We have to choose to make a go of our families, a choice that leads us beyond simple filling roles.

—And we open our doors to people in need. In those ways, we make an adoption; we become families "by adoption."

This view has been honored throughout the church's life. Over the centuries we have seen Catholic families extending a welcome to the homeless and helpless. We still honor this as the Christian ideal.

And in the church's marriage preparation programs, as I know from my own work, we stress the importance of family members making the conscious choice to love one another. This is an essential ingredient of their family life.

**CHOICE, GENEROSITY** and openness toward others. I see these as typical of the "family by adoption." They have been hallmarks of the Christian family at its best throughout the life of the church.

This is not a new idea. We find it in the writings of St. Paul. He teaches that we are God's children by adoption and co-heirs with Christ to the promise of the kingdom of God.

Paul speaks of his converts as his children, and writes how he loves them with a father's love.

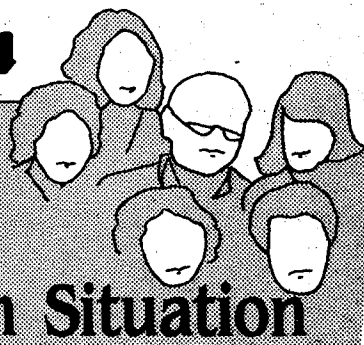
The church's tradition of the generous family is reflected in the wedding ceremony itself. The blessing given to the newly married couple at the end of their wedding Mass prays that "you always bear witness to the love of God in this world so that the afflicted and needy will find in you generous friends."

This tradition is as needed today as it ever was. Despite my friend's needling comments about church views of the family, the church's view is much better than cold oatmeal.

It is a view of the family as a chief means for social growth and renewal.

know  
your  
faith

GOD  
in the  
Human Situation



By Father John Castelot  
NC News Service

## The family's supportive structure

The family is a basic human society. Now, for a society to attain peace, harmony, security and happiness, it must have some structure.

Any society—and any family—in which everyone simply "does his or her own thing" all the time is chaotic, insecure, unhappy and headed for inevitable dissolution.

But different cultures have had different family structures. The most usual has been the patriarchal type, with the father calling the shots. But there have been matriarchal struc-

tures, too, with the mother in charge.

The type of family structure reflected in the Bible is the patriarchal type. The directions about family life given by New Testament writers, living in that sort of culture, were colored by this model.

**THE BIBLICAL FAMILIES** weren't alone in being patriarchal.

This was the system throughout the world of that time. In fact, the power of the father over the family in Roman society was even more absolute and demanding than that of the Jewish father.

Secular writers drew up what were

# GOD in the Human Situation

## Home is what you make of it

By Katharine Bird  
NC News Service

“Home is the place where when you have to go there they have to take you in.”

That tongue-in-cheek definition comes from “Death of the Hired Man” by Robert Frost. Surely the poet’s words reflect a basic expectation of what a home should be.

Though the saying often draws a chuckle, I take it to mean that home is where we are accepted and loved for ourselves. In its safety, we don’t have to prove anything.

Father Thomas Lynch expressed another expectation about the home. For him, home is a “secure place” where a person can come to grips with the creative tension between individuality and the need to relate with others. The representative for family life at the U.S. Catholic Conference in Washington, D.C., Father Lynch explained that “in the turmoil and confusion outside the home, it’s hard to look inside and see who you are.”

**HE SEES THE HOME** as a place where people “establish their identity.” Then, with home as a firm base, the priest continued, people are equipped to reach beyond themselves to serve the many needs of others.

Another of people’s expectations of a home can be found in old films like “Cheaper by the Dozen,” starring Clifton Webb. A favorite of mine as a child, I realize now that the movie’s rolling account of growing up in a family of 12 children wasn’t completely realistic.

But, as I remember it, the film presented the family home as a place that crackled with energy and zest for life. In the interaction, the family members felt stimulated and had fun too—and that met some of their expectations of the home.

For some people, home needs to be a place of solitude. A college professor I know routinely finds himself burdened by his commitments to students, lectures and professional writing. A single person, he expects his home to be an oasis of quiet where he can find the serenity to replenish his creative energies. Since he frequently has houseguests, he’s learned to retreat to his study for brief periods of quiet which serve to refresh him.

**HOME FOR DOLORES** Leckey is the place where intimacy is possible. She is executive director of the U.S. bishops’ Laity Secretariat.



Home is a place where we are accepted and loved for ourselves. In its safety we don’t have to prove anything. The door of the home opens inward for the nourishment and enrichment we gain from family members. But that same door also opens outward and, refreshed by our contact with family and friends, we go outside again to deal with needs in our other world. (NC photo)

Writing in “The Ordinary Way: A Family Spirituality,” Leckey remarks that Jesus’ meetings with others “are almost always characterized by signs of intimacy.” She notes that he dines with others and gives time and energy to conversation, a means of getting to know others and their concerns.

Leckey also takes up the theme of home as a welcoming place. Hospitality provides us “an opportunity to share the stores of our gifts with others,” she says.

To illustrate the point, she turns to the story of Abraham’s encounter with three strangers in the Old Testament. In the account, Abraham, a wealthy man with servants, goes out of his way to personally attend his guests. In so doing, he gives a good indication of what the demands of hospitality are, Leckey says.

Doorways can serve as symbols of hospitality, Leckey thinks. “People enter the intimacy of our homes through the doorway,” she says. “We pass through the doorway to be

alone, to read, to pray in a secret place in secret silence.”

But she is quick to point out that the doorway is a two-way street. It opens in but it also opens out again. Echoing Father Lynch’s comments, she adds that it is important for people to keep “moving from the privacy of the home to the outside world.”

There, nourished and strengthened by the home, Leckey continues, “we ally ourselves with the suffering and need that lie beyond our threshold.”

called “household codes,” detailing the rights and duties of members of the household—husband, wife, children and slaves. Usually the rights were limited to the father, the duties to all the others.

The authors of the Letters to the Colossians and Ephesians adapted these codes for use in Christian families, transforming them significantly in the process. The father still ran the household described were seen as occurring “in the Lord,” a concept expressed no less than five times within the few short verses of Colossians 3:18-25.

In the Lord all are one, all equal and there no longer is “slave or freeman, male or female” (Galatians 3:28). The characteristic Christian note is that of mutuality. For Christians it is no longer a matter of fathers having all the rights and the rest all the duties.

**IF WIVES ARE URGED** to “be submissive to”—supportive of—their husbands, husbands are urged to love their wives. And the verb used for love is a special one. It does not denote erotic love, for which they needed no urging, or the love of friendship, but “agape,” unselfish,

servicing love.

For a man to love his wife this way calls for an even greater submission than that urged upon wives. They are to care for them as persons “in the Lord,” without any self-interest.

All of this comes very close to the modern idea of partnership and sharing in marriage.

Similarly, in Ephesians 5:25, husbands are counseled: “Love your wives as Christ loved the church.” And how did Christ love the church? He “gave himself up for her.”

In fact, the author adds, the husband-wife union is a “sign” of

the union between Christ and his church. This is a union based not on domination and cringing subservience but on mutual self-giving love. Structure there must be, but not a demeaning one.

In like manner, while children are directed to obey their parents, the latter are counseled not to crush their spirits and stifle their individuality. We read, “Fathers, do not anger your children,” (Ephesians 6:4) and “Fathers, do not nag your children lest they lose heart,” Colossians 3:21.

Those are principles drawn from Scripture for secure, contented, happy families.

# Forgotten kids love 'papa gringo'

Ward Bentley, 53, a once comfortable businessman, traded in his briefcase for a medical backpack and trekked into the jungles of Bogota to help abandoned children.

He loves not just his own kids and the model Madison Avenue kids whose smiles light up American television screens, but the street kids, the ones with crooked teeth, crippled legs and sorrowing souls, the ones that are forgotten by the world.

"THEY'RE SPECIAL and they have their own strengths," he said, "I respect their abilities..."

Bentley recently returned from Bogota where financial assistance from Catholic Relief Services helped him minister to the wounds of street children. The wounds aren't all psychological. He sews up the cuts and bandages the gashes. He comforts the bruised and beaten.

"I was using my own savings when I started this project about five years ago. The grant helped a lot. We've been able to turn the project over to native Colombians and, of course, that's what it's all about." He grinned and added, "I'm not even Catholic."

Bentley's decision to work with street children came at the age of 50, after a divorce. At the "half-century mark, things ceased to have any value to me. I wanted something richer for the years ahead."

AFTER ASKING himself "where my life was going and what I really wanted to do with the rest of it," he said he was looking at photographs he had taken while traveling in Central and South America and "I began wondering what happened to the kids in some of the pictures."

He took an early retirement from an medical organization administrative position, packed a bag of medical supplies and went to Bogota. "Bogota is the abandoned children capital of the world," he said. "And I wanted to go where the need was greatest."

He simply carries his backpack to where trouble is and helps. He asks few questions and "I make no moral judgments... I'm just there to alleviate the suffering."

BENTLEY SAID he mistrusts some



**PAPA GRINGO** — Ward Bentley embraces a 'gamin' on a street in Bogota, Columbia where he has worked for the past several years. Bentley has found new meaning in his life helping street kids in what he calls, 'the abandoned children capitol of the world.'

of the structured programs since they undervalue the child's independence and creativity. Many programs simply want to fit the child into the

mainstream of society without regard for personality, he said.

In his own way "Papa Gringo," as he is called by the youngsters, gives

them a sense of worth. Sometimes that changes lives and the children go on to enter programs that help them find a new way of life. Sometimes they even find foster parents and an exit from the dangers—and excitement—of life in the streets.

His Children of America program is being continued by Colombian volunteers and a paid staff member. The program works "in the street where the children are," although the volunteers lack professional expertise and formal medical training.

"NOBODY CARES," Bentley explained. "Clinics and regular physicians don't want these kids. We have to help and we just do what we can. If we did some of the things in the States that we do there we'd be in trouble."

But, he added, "Don't think there aren't children living in the street in New Jersey and New York and other metropolitan areas. They're there."

Some of the street children in Bogota have been abandoned, he said, "but the real gamin is the child who has opted for the street as a terrible alternative to an unacceptable home life." He called the street children "orphans of living parents."

BENTLEY SAID he has two main objectives—starting new programs for these children "to meet their special needs on their own terms" and traveling through Central America to get an idea of the numbers of children in need and the kinds of programs already offering help.

"It's a growing need," he said. Bentley used most of his personal savings for the program and counts on individual contributions, church groups and organizations for help "particularly for things like prosthetic limbs... that can turn a life around."

"I don't have to worry about language or trust. It doesn't take long for the gamins to know I only want to help and I'm willing to accept their terms... After that they protect you. No one will touch one of our volunteers." By NC News Service

## POPE ST. MARTINI

MARTIN WAS BORN IN TODI, ITALY, HE CAME TO ROME AND WAS KNOWN FOR HIS GREAT LEARNING AND PIETY. HE WAS A NUNCIO TO CONSTANTINOPLE FOR POPE THEODORE I, AND SUCCEEDED HIM AS POPE ON JULY 21, 649. HE CALLED A COUNCIL AT THE LATERAN THE SAME YEAR, WHICH CONDEMNED THE MONOTHELITE HERESY AND CENSURED THE IMPERIAL DECREES OF HERACLIUS AND CONSTANS II. WHEN HIS CONDEMNATIONS WERE PUBLISHED IN THE EAST, CONSTANS, WHO WAS A MONOTHELITE, WAS FURIOUS AND SENT HIS MEN TO SEIZE THE POPE. MARTIN WAS ILL AND TOOK REFUGE IN THE LATERAN, BUT CONSTANS' SOLDIERS BROKE IN AND TOOK THE POPE CAPTIVE TO CONSTANTINOPLE BY BOAT, WHERE HE ARRIVED IN 653. HE WAS IMPRISONED FOR THREE MONTHS UNDER TERRIBLE CONDITIONS, WAS TRIED AND CONVICTED OF TREASON WITHOUT BEING HEARD AND SENT BACK TO PRISON FOR ANOTHER THREE MONTHS. HIS LIFE WAS SPARED AT THE PLEA OF THE DYING PATRIARCH PAUL AND HE WAS EXILED TO THE CRIMEA WHERE HE DIED IN 656 OF NEGLECT, STARVATION AND ILL TREATMENT, THE LAST OF THE POPES TO DIE A MARTYR. HIS FEAST IS NOV. 12.

## You and I are institutions

By Hilda Young

This morning's paper was full of profound international problems. (When isn't it?) Yet as I tried to read about them, an acquaintance of ours kept coming to mind.

She's a divorcee with teen-agers, trying to pull together enough work and gather enough physical and psychic energy to keep afloat.

AS I TRIED to refocus on the headlines, our friend and a line from Humpty Dumpty kept popping into my head: "All the king's horses and all the king's men couldn't put Humpty Dumpty together again."

(Maybe after the kids are grown, I'll be able to say something from Scripture popped into my head.)

Our friend had called a church-backed social service agency and was put on "terminal hold." She called her parish and found herself trying to explain a desperate son and complex spiritual crisis in "30 seconds after the beep."

She called a friend and was asked if she wouldn't mind calling back later as the friend was late for a Bible study class.

UNFORTUNATELY, my first instincts are to strike at the "institutions." Why aren't the Catholic schools churning out better Christians—tons of little Mother Teresas and Maximilian Kolbes—who will turn around society by their faith witness?

Why do we ever nurture a checklist Catholicism over interior conversion? Why aren't parishes miniversions of Lourdes and the Mayo Clinic?

However, it's my conviction that church institutions are not the primary formers of their members—of you or me or our children or our friends. Families are.

Sure, institutions can be a strong influence. But it seems they are more a reflection of you and me than we are of them.

YOU AND I are the institutions we should worry about. So many of us need to let Christ wipe our spiritual eyes with the spittle of baptismal power and promise. We are the king's men, (and women); we are the king's horses.

And with our king's power we can put the hurt and desperate back together again.

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